REPORT

ON

THEOLOGICAL EDUCATION

IN

INDIA.

WITH REMARKS ON VOLUNTARY WORKERS, AND MEASURES TO INCREASE THE EFFICIENCY OF MISSION AGENTS.

An Appendix contains the Courses of Theology at Mansfield College, the Free Church College, Glasgow, at Yale, Princeton, and Andover.

BY

JOHN MURDOCH, LL.D.

"I look upon it as one of the chief duties of Missionary Societies, at the present stage of things to do their utmost to provide an enlightened, well-instructed Native Ministry, and to provide a carefully prepared Christian Literature in the vernaculars."

Rev. J. E. PADFIELD, B.D.

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PREFACE.

The object of the following Report is sufficiently explained by the circular addressed to the Principals of Theological Seminaries in India :

Dear Sir,

There is, perhaps, no more important department of Missionary labour than the training of Agents.* More or less attention is paid to it by most Societies. There are probably nearly twenty Theological Schools scattered over India.

One great drawback has been that those in charge are not sufficiently acquainted with each other's work. Doubtless valuable hints are thus lost.

It is proposed, therefore, to print the programme of each important Theological School, giving full details of its work. Each Missionary Society will probably have its own system of theology, but there are several subjects on which the same text-books might be used by all. It is desirable that these should represent the latest scholarship, and not be based on treatises, esteemed in their day, but now superseded.

Classes of Agents.—There are three main classes :

1. **Catechists.**—In 1890 they numbered 3471. Some have been trained ; others not. Considering how many are employed, they deserve a good deal of attention. From the best of them also the next class is often drawn.

2. **Village Pastors.**—In 1890 there were 797 enumerated as "Native Ordained Agents." The great bulk were Village Pastors ; the remainder would be included under the next head.

3. **City Pastors and Evangelists among the Educated Classes.**—These are not very numerous at present, but they will increase. They afford the means of utilizing the best Indian Christian talent.

Probably no one Theological Seminary provides for the training of the three classes. Each can report upon its own work.

Details wanted.—

(*a*) Standard of Admission.

(*b*) Course of Study each year with the Text-books.

(*c*) Suggestions as to Text-books needed.

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* Teachers are not included as they are trained in Normal Schools.

Handbooks for Voluntary Agents.—The C.M.S. Quinquennial Conference recommends,

"*Above all, voluntary workers, in addition to paid Evangelists.*"

Some of the text-books would be equally suitable to them, but there might be two or three prepared specially, *e.g.* (*a*) A guide to their work and an incentive to zeal. (*b*) Directions about giving addresses, with some models. (*c*) How to deal with certain classes and to answer objections, &c., &c.

The close of the century is a fitting time to review work, and see what improvements are practicable. You are kindly invited to give detailed information regarding the Seminary under your care as described above, and when the volume is issued, you will receive a copy. An early reply will oblige.

From two or three Principals no Replies were received. *The Protestant Missionary Directory* for 1899, pp. 85—87, contains a List in which several other "Theological Institutions" are included; but they are chiefly small classes, taught by Missionaries with other duties.

The following pages give the Replies received, with some remarks suggested by them.

J. Murdoch.

Madras, *January*, 1900.

CONTENTS.

	Page
Introduction	1
BAPTIST MISSIONS	1
Ramapatnam	1
Serampore	2
CHURCH MISSIONARY SOCIETY	4
Calcutta	4
Allahabad	7
Lahore	10
Poona	13
Madras	15
Cottayam	17
CONGREGATIONAL MISSIONS	17
Pasumalai, Madura	17
Bhowanipore, Calcutta	22
Bangalore	23
Nagercoil, Travancore	25
GERMAN MISSIONS	27
Mangalore	27
Tranquebar	28
AMERICAN METHODIST EPISCOPAL MISSION ...	30
Bareilly	30
PRESBYTERIAN MISSIONS	34
Saharunpur	34
Palmaner, South India	36
Ahmedabad	37
SOCIETY FOR THE PROPAGATION OF THE GOSPEL..	40
Madras	40
WESLEYAN MISSIONARY SOCIETY	43
Guindy, near Madras	43
Bangalore	43
REMARKS ON THEOLOGICAL EDUCATION IN INDIA	44
Number of Mission Agents in India	44
The Two Main Questions	44
Two Classes of Agents required	45

Page

Preparation of Students 45
Voluntary Workers 45
Teachers and Catechists as a source of supply for Theological Students 51
Continued Training of Mission Agents 52
Annual Conferences and Examinations 57
Increased Circulation of Christian Literature 61
THEOLOGICAL SEMINARIES 70
Terms of Admission 70
Length of Course 71
Physical Training 71
Social and Moral Habits 72
Vernacular and English Courses both necessary 74
Difficulty in forming English Classes... 75
Sanskrit 76
Greek and Hebrew... 76
Adaptation to India 77
Music 79
Astronomy 82
Women's Classes 83
Pastoral Theology 83
Attention to the Spiritual Life of Students 84
Text-Books for Theological Seminaries 84
Pastor's Library 90
Summary 91
APPENDIX A.
Theological Colleges in England and the United States... 92
Church of England Colleges 92
Mansfield College, Oxford 92
Free Church Theological College, Glasgow 96
Divinity School of Yale University 101
Theological Seminary at Princeton, New Jersey 104
Andover Theological Seminary, United States... ... 109
APPENDIX B.
List of Books on Hinduism, &c. 112

THEOLOGICAL EDUCATION

IN

INDIA.

INTRODUCTION.

The Church of Christ has no more important duty than the selection and training of its pastors and evangelists. It must be confessed that in India the difficulties connected with this are far greater than at home. There Christianity is the growth of a thousand years; here many of the candidates have only recently emerged from heathenism. There are English Universities which date from the Middle Ages; not half a century has yet elapsed since Indian Universities were instituted. At home, the field of selection is almost unlimited; here it is often restricted to a mere handful.

But the greater the obstacles, the more efforts should be made to overcome them. It was thought that accounts of the Institutions already in operation, furnished by their Principals, would be helpful in this respect. By comparing modes of working, some valuable suggestions may be obtained. From one or two Institutions no reports have been received.

The arrangement is according to Societies, which seems the best on the whole, although much might be said in favour of a geographical classification.

BAPTIST MISSIONS.

AMERICAN BAPTIST MISSIONARY UNION,

Ramapatnam, South India.

The Rev. W. L. Ferguson, President, has kindly supplied the following information:

1*st.* The full name of our school is "Brownsen Theological Seminary."

2*nd.* All of our work is done in the vernacular, Telugu.

3*rd.* Our lowest standard for admission is the Government Primary Examination. We have some men who have gone as far as "Lower Secondary."

4*th.* Our course of study, with text books used, is as follows:—

First Year.

Old Testament, General Introduction and study of Historical Books. "Old Testament Introduction with Analyses," by Rev. J. Heinrichs.

New Testament, General Introduction and study of the Historical Books. " New Testament Introduction with Analyses," by Rev. J. Heinrichs.
Bible Geography, Text book out of print. (Reprinted).
Christian Evidences. " "
" *Outlines of Ancient History*," by Rev. W. L. Ferguson, M.A.

SECOND YEAR.

Theology, (from Sources of Theology to Inspiration) " Christian Theology," by Rev. R. R. Williams, D.D.
Life of Christ, Steven's and Burton's " Outline," translated.
Life of Paul, An outline compiled by Rev. J. Heinrichs.
Church History, (1—313 A.D.) " Outlines of Church History," by Rev. W. B. Boggs, D.D.
Exegesis, in both Old and New Testaments.

THIRD YEAR.

Theology, (from Doctrine of Trinity to Doctrine of Salvation.)
Homiletics, (practical work and " The Christian Ministry," by Rev. W. B. Boggs, D.D.)
Church History (313—1517 A.D.)
Exegesis, Major Prophets in Old Testament and Catholic Epistles in New Testament.

FOURTH YEAR.

Theology, (from Doctrine of Salvation to Eschatology.*)
Homiletics, (practical work, sermons preached before students and faculty, and special lectures on great preachers.)
Church History, (1517 to present time.)
Exegesis, Minor Prophets in Old Testament; Pauline Epistles and Revelation in the New Testament.
Ecclesiology, by Rev. J. Heinrichs.
* *Eschatology*, " "

5th. NEEDS. A good Telugu *Concordance ; Bible with maps ;* a simple treatise on *Christian Evidences* (not a translation), also a *Bible Geography*, brief and clear (not a translation) ; a *Telugu Map of the World* (4 × 5 feet) ; " *Lives of great Preachers*," (from the Apostles and Chrysostom to Spurgeon, Moody, and Meyer) ; a " *History of Great Revivals* " (something to arouse and stimulate to greater evangelistic zeal). These last two to be of about 400 pp. each.

THE BAPTIST MISSIONARY SOCIETY,

SERAMPORE, BENGAL.

The Rev. T. W. NORLEDGE, the Principal, writes :

There are two Theological Classes at Serampore,—one English, the other Vernacular. The standard of admission into the English Theological Class is the Entrance Examination of any Indian University. No one is allowed to enter this class with a view to work for the B.M.S., who has not passed that examination.

ENGLISH COURSE.

The course of study the present class has, thus far, taken is as follows:

FIRST YEAR.

1. *Bible Introduction.*—Angus' Bible Handbook. (in part); E. Conder's Life of Christ.
2. *Books of the Bible.*—Romans i—viii.; 1st Corinthians (in class); Genesis, Exodus, Joshua, Ezra (studied privately, weekly examinations).
3. *Philosophy and Logic.*—Wayland's Moral Science (in part); Jevon's Logic (in part).
4. *Language and Literature.—Initia Græca* (in part); Cowper's Task, Books I, II.
5. *Greek History.*—Fyffe's Primer.
6. *Repetition.*—Romans i—viii. and 1 Peter.

SECOND YEAR.

1. *Bible Introduction.*—Angus' Bible Handbook (in part).
2. *Apologetics.*—Row's Evidences; Steven's Evidences.
3. *Books of the Bible.*—Hebrews (in class); Leviticus, Gospel of John, Judges, Ruth and 1 Samuel (studied privately, weekly examinations).
4. *Philosophy and Logic.*—Wayland's Moral Science (in part); Jevon's Logic (in part).
5. *Language and Literature.—Initia Græca* (in part); Gospel of John in Greek (in part); Paradise Lost, Bk. I.; Julius Cæsar, Acts i—v.
6. *Roman History.*—Creighton's Primer.
7. *Repetition.*—Epistle of James, 2 Timothy, Titus.

THIRD YEAR.

The students are now in their third year. The following subjects are either being studied or will *probably* be studied by them:

1. *Apologetics.*—Butler's Analogy.
2. *Dogmatics.*—Hodge's Theology (in part).
3. *Books of the Bible.*—Romans (in class); Acts, 2 Samuel, 1st and 2nd Kings, (studied privately; weekly examinations).
4. *Philosophy.*—Sully's Psychology (in part).
5. *Language and Literature.—Initia Græca* (in part); John and Acts in Greek (in part); Elementary Hebrew; Merchant of Venice, Selections from Tennyson.
6. *Church History.*
7. *Repetition.*—1st Epistle of John and Philippians.

FOURTH YEAR.

The Fourth Year Course is not quite fixed; but it will be similar in many respects to the Third. Hodge, Sully, and Church History will be continued. Two or three short Epistles or portions of longer Epistles will be committed to memory. Several historical

books of the Bible will be studied privately and weekly examinations held on them. Probably part of an Epistle in Greek, and a portion of some historical book in Hebrew will be studied.

Vernacular Course.

The Vernacular course extends over three years. There is no fixed standard of admission; but we deem it desirable for youths who wish to enter to pass first the Middle Vernacular Examination. I give the course of study for the past three years.

First Year.

1. *Books of the Bible.*—Exodus, 1 and 2 Samuel, John, Acts and Hebrews (the last three with Commentary).
2. *Theology.*—Murray Mitchell's Letters to Indian Youth, Handbook on Theology.
3. *Repetition.*—1 John, Philippians.
4. Bengali Grammar and Literature.

Second Year.

1. *Books of the Bible.*—Leviticus, Judges, 1 and 2 Kings, Ezra and Nehemiah, Jeremiah, Zechariah, Luke (with commentary) 1 and 2 Corinthians (I think only portions of some of these books were studied).
2. *Theology.*—Dr. Rouse on the Holy Spirit; Scripture Geography, Tract on the Errors of the Church of England.
3. *Repetition.*—1 Timothy and 1 Peter.
4. Bengali Grammar and Literature.

Third Year.

1. *Books of the Bible.*—Romans (with commentary) Isaiah i—xxxiii. (with commentary) Revelation i—vi; xxi xxii. (with Commentary) Genesis, Ephesians (without commentary).
2. *Theology.*—Romanism Tried. Handbook to Bible.
3. *Church History.*—Centuries i—iv.
4. *Muhammadan Controversy.*—Mizan al Haqq.
5. *Bengali Grammar and Literature.*
6. *Repetition.*—James, 2 Timothy, and Titus.

We do not train pastors. The young men in these classes are prepared respectively for the position of Assistant Home Missionary and Evangelists.

THE CHURCH MISSIONARY SOCIETY,

CALCUTTA.

The Rev. A. G. Lockett, the Principal, writes:

The School has been almost entirely Vernacular in the past, the exception being that there was one course held in English.

Owing to the scarcity of English-speaking students, we are unable to present a complete syllabus of the English course.

The syllabus used is as follows:—

Anglo-Vernacular Class.

1st Grade Reader.

English Subjects.

Epistle to Hebrews.
Psalms i to xlii.
Paley, Evidences, Part I.
Church History, Foakes Jackson.
Articles of Church of England. i—xxiii.

Bengali Subjects.

Old Testament, Genesis to 2 Kings.
Prayer Book.
Islam Darshan.
Pathopakarak, I. pp. 1—178.
Pearson on Creed. Articles i, ii.

Greek.

S. John, i—xv.

2nd Grade Catechist.

English.

S. John's Gospel (Cambridge Bible for Schools.)
Psalms, xliii—lxxxix.
Paley, Evidences II.
Articles, xix—xxxix.
English Church History, S. P. C. K., Vol. I.

Bengali.

Old Testament, Job—Malachi.
New Testament, Galatians to Revelation.
Prayer Book, Creeds and Occasional Services.
Pathopakarak, I. pp. 179—end.
Pearson on Creed, iii, iv.

Greek.

S. John, xvi—xxi.

Such is the syllabus which was used, but many alterations are under consideration. We hope that in time we shall be able to adopt the standard of the Oxford and Cambridge Preliminary Examination for Holy Orders.

With regard to the Vernacular Course a Syllabus is enclosed.

In answer to your detailed questions

(*a*) The Standard of admission is the 2nd Grade Readers Examination, as specified in the Syllabus.

SYLLABUS, CALCUTTA C. M. S. DIVINITY SCHOOL.

First Grade Catechists.	Second Grade Catechists.	First Grade Readers.	Second Grade Readers.
1. General Paper on Old Testament.	1. General Paper on Job 1—Malachi.	1. General Paper on 1 Sam.—Esther.	1. General Paper on Gen.—Ruth.
2. Do. New Testament.	2. do. Galatians—Revelation.	2. do. Acts, II Corinthians.	2. do. The Four Gospels.
3. Special Book, * Old do.	3. Special Book, ‡ Old Testament.	3. Prayer Book, Introd. Morning and Evening Prayer and Litany.	3. Church Catechism, with Scripture proofs.
4. Do. † New do.	4. do. § New Testament.	4. XXXIX Articles, with Scripture Proofs.	4. Vaughan's Fulfilled Prophecy.
5. Prayer Book.	5. Prayer Book, Creeds and Occ. Services.	5. Pearson on the Creed. Arts. I and II.	5. Vaughan's "Who is Christ?"
6. Thirty-nine Articles.	6. XXXIX. Articles, Santer's Manual.	6. Church History, Robertson, pp. 116 to end.	6. Church History. Robertson to pp. 115.
7. Pearson on the Creed.	7. Pearson on the Creed, Art. III—VII.	7. Pathopakarak, Part I to pp. 178.	7. Lands of the Bible.
8. History of the Ch. of England.	8. Church History to 325 A.D.	8. Roman Catholic Error: Catechism.	8. Roman Catholic Error: Rouse.
9. Pathopakarak, Part II. to p. 316.	9. Pathopakarak, Part I, pp. 179—end.	9. Murray Mitchell's Letters to Indian Youth.	9. Modern Hinduism, P. T. Biswas.
10. Pastoral Theology & Sermon.	10. Praman Sangraha (J. B. Bhattacharya.)	10. Islam Darshan.	10. Rouse's Mohamedan Tracts.

* For 1899. Pages 1—72.
† Do. Acts.

‡ For 1899. Daniel.
§ do. St. John's Gospel.

NOTE.—Those who have not already passed an examination in these subjects are required to pass a Preliminary Examination in the following subjects:

1. Bengali Grammar and Composition.
2. History of Bengal.
3. Geography of India.

(*b*) Our annual course follows the Syllabus in its general outline, but is not exclusively confined to it.

Definite text books have not yet been appointed, because our students have almost entirely been purely vernacular-speaking men, and unable to appreciate English books.

You will see from the syllabus that W. H. Ball's *Pathopakarak* (a Bengali Companion to the Bible) and his abridgment of *Pearson on the Creed* in Bengali:—Vaughan's *Manuals*, have been used as text books.

(*c*) In the present state of our classes, we do not feel able to offer any suggestions as to Text-Books.

It is now under consideration to open a regular English Class and subjects, books, etc., are being discussed.

In addition to the Bengali Class, a Hindi Class was opened, and it is hoped that in time there will be permanent provision for the three classes, English, Bengali, and Hindi.

ALLAHABAD.

St. Paul's Divinity School.

The Rev. J. N. Carpenter, M.A., Principal, sends the *Preliminary Literary Test*, and the *Syllabus of Courses for Graded Examinations* quoted below. He adds

The C. M. S. is unifying in India the four grades, Junior Reader, Junior Catechist, Senior Reader, Senior Catechist.

Village Pastors come to us only in very small numbers, and are treated as private pupils.

Our work is *all* vernacular, but a scheme is about to be floated for an English Class.

Preliminary Literary Test.

Either I.—The Lower Middle Vernacular Examination

or

II.—One or other of the following :—

A.—*Qawaid-i-Urdu*, Part II. with dictation and parsing from the Third Reader (M. Muhammad Ismail, Agra).

B.—*Hindi Bhashá ká Vyákaran* with parsing and dictation from the Third Reader, (Allahabad Literary Institute Series).

N.B.—One or other of the above must be passed with or before the Junior Reader's Examination. The alternative part *also* before entering the Divinity School.

ALLAHABAD COURSES FOR GRADED EXAMINATIONS.

Subject.	By Private Study.		In Divinity School.				For Deacons (To be studied at Div. Coll.)	For Priests. (To be studied at Div. Coll.)
				Senior Catechists. D. S. Course.				
	For Junior Readers.	For Senior Readers.	For Junior Catechists.	Year 1.	Year 2.	Year 3.		
Old Testament.	Genesis and Barth's Bible Stories (O.T.)	Exodus to Deuteronomy (including the Law.)	Genesis to Esther Historical.	The history and teaching of the Prophets. Psalms, Book I.	Psalms, Books II and III.	Psalms, Books IV and V.	*Genl.* Whole *Special* Psalms. Books I, II.	*Genl.* Whole, *Special* Isaiah Chapters xl to lxvi.
New Testament.	St. Mark and Barth's Bible Stories. N. T.	St. Matthew and Ep. of St. James	St. Luke, and Acts of the Apostles, I & II. Timothy.	I, II Thess. Hebrews I, II, Peter I—III. John.	Rom. I, II Cor. Gal. Gospel of St. John.	Eph. Col. Philip. Philemon. The Revelation.	*Genl.* Whole, *Special* Acts. Romans.	*Genl.* Whole, *Special* Eph. Hebrews and Pastoral Eps.
Christian Doctrine.	Stern's Catechism.	Doct. of Sin & Sinlessness of Christ.	Catechism on R. C. Controversy. Ramuz ul Alamin, Part II.	TheNature of God and the Incarnation Articles I-V.	The Rule of Faith and the Ground of Justification. Articles VI—XVIII.	The Church and the Sacraments, Articles XIX—end.	Articles i. to vi., xix. to xxiii. Apos. Creed i, ii viii. to xii.	Articles i. to vi., xix, to xxix. xxxiv-xxxvi
Controversy.	Din i Haqq ki Tahqiq Md. & Hindu parts *or* Dharm Tula & Hindu Dharm ka Varnan.	Sat Mat Nirupan *and* Mizan-ul-haqq.	Niyaznama, Matapariksha.	HinduMythology. Arya Tato Prakash Dr. Imad-ud-Din's Life of Muhammad.	Hindu Philosophy. Shad Darshan Darpan. Sell's Faith of Islam.	Hindu Law. Manu Shastr. Al Kindi and History of Islam.		

Prayer Book.	Church Catechism with Scripture proofs.	Risala-i-dua amim, Wolfe Tr. by S. N. Singh.	Morning and Evening Prayer and Litany with reference to Wolfe's Catechism.	To end of occasional prayers.	To end of Communion Office.	To end of Occasional Offices.	*Genl.* Whole, *Special* Calendar Mg. Evg. Pr. Bapt. Bur. offices.	*Genl.* Whole. *Special* Prefaces Litany Communion Office, and Ordinal.
History.		Qadimi tawarikh ka Ikhtissar.		Ecclesiastical. To Council of Nice.	Ecclesiastical. To Council of Chalcedon.	English Ecclesiastical, Specially Reformation.	Church History to Cncl. Const. Eng. to Cncl. Clovesho.	Ch. History to Council of Chalcedon and Reformation period in England.
Language and Literature.		Tuzak-Urdu Selections from Prem Sagar and Valmiki's Ramayan.	Tanbat-un Nasuh and Shakuntala A passage to be transcribed into Roman-Urdu.	Sanskrit or Tulsi Das Ramayan or Arabic.			*Latin*, De. Civ. Dei, I. III. *Greek*, Acts Rom. *Hebrew.* Gen. I-III. Ps. Bk. II.	*Latin*, De. Civ. D. xxii. *Greek* Eph. Hebr. Past Ep. *Hebrew*— Exodus i.-xx. Psalms Book I.
Homiletics.		Finding texts on selected subjects.	Sermon.	Composition of Sermons and use of Hidayat-ul-Waizin.			Pastoral Theology.	Sermon, Pastoral. Theology.
Miscellaneous.	Answers may be written in Urdu, Nagri, or Roman character.	Geography esp. Biblical, Music, Reading.		Logic, Music, Greek and Hebrew in special cases.			Books recommended. Pearson Goodwin's Foundations of Creed.	Books recommended. Pearson. Goodwin's Foundations of the Creed. Westcott's Historic Faith.

LAHORE.

St. John's College.

The Rev. E. F. E. Wigram, M. A., the Principal, states that the courses of study are to be taken "as a general basis. The paucity of students, and need therefore for combining men into one class often suggests considerable modification."

VERNACULAR CLASSES.

RULES.

1. The main purpose of the College is to train mission agents for evangelistic and pastoral work among their countrymen. Scholarships are of three kinds :—

(*a*) *Divinity*—For direct evangelistic or pastoral workers.

(*b*) *Medical*—To enable earnest youths who intend to devote themselves to Medical Mission work to pass the Medical course at the Mayo Hospital, Lahore.

(*c*) *Normal*—To enable earnest Teachers to pass a course at the Government Training College, Lahore, with a view to educational Mission work.

2. As a general rule, the scholarships are of the following value :—

(*a*) *Divinity*—Rs. 11 for bachelors ; Rs. 14 for married men whose families reside in the College, with allowances for children.

(*b*) *Medical*—Rs. 11.

(*c*) *Normal*—Rs. 11.

N.B.—Bachelors have to pay Re. 1 each towards the Mess servants. Married men make their own arrangements for food.

3. All students on their arrival in, and departure from, Lahore must report themselves to the Principal. They must also obtain leave from him if they wish to be absent for one or more nights from the College. The gates are closed at a certain time every night.

4. Daily services are held in the Chapel, both morning and evening. All students and their families and other residents in the College are expected to attend these when not prevented by their necessary duties. They are also expected to attend a special class on Sundays.

5. Medical attendance is provided for the students and their families.

6. The travelling expenses of students joining are not paid from College Funds ; but those incurred with the Principal's approval during vacations and on leaving will be paid.

7. If, after providing for students, there be rooms vacant, hostellers can be lodged in the College premises subject to the Principal's approval; but no promise can be given of permanent residence.

Admission.

8. The Principal and Vice-Principal are responsible both for receiving students at first and for allowing them to continue in the College.

9. Applicants should first send to the Principal letters of recommendation from leading Christians, whether missionaries or others, with a clear statement also of their past history.

N.B.—It is earnestly requested of persons recommending applicants that they have special regard to the real *spiritual* fitness of such for Christian work, and of their voluntary zeal before wishing to become paid agents.

10. The ordinary standard at which applicants should have arrived is the Middle Government Examination. But each case has to be considered on its own merits, and other special qualifications have to be taken into account.

11. During the first 3 months a student is regarded as a probationer.

Course of Teaching.

12. The course of teaching runs generally through 3 years. A comparatively fresh stage is begun at each April. That month, therefore, is the best in which to join the College.

13. From the beginning of May to the end of August students reside in Lahore; and, beside their studies, engage in evangelistic and other work in the city. September is a month for leave. During October, November and March the Divinity students itinerate in various parts of the Panjab, according to arrangements made by the Principal with other missionaries. January, February and December are spent chiefly in Lahore.

N.B.—Medical and Normal Students have to regulate their residence in Lahore by the Government periods.

14. There is a yearly examination in January, and also frequent examinations during the ordinary course of the year's work.

15. Catechists and others can be received during the summer months for a longer or shorter period, by special arrangement with the missionary under whom they work.

16. Urdu is the language used in worship, in instruction, and in ordinary intercourse. Instruction in Greek and in Hebrew is given only in special cases.

17. The line of teaching is generally as follows:—

First year ...
- Old Testament—Introduction and Pentateuch.
- New Testament—Introduction and Life of Christ.
- Church History.
- Catechism and Creeds.

Second year...
- Old Testament—Historical Books.
- New Testament—Acts and General Epistles.
- Outlines of Doctrine—Articles, &c.
- Prayer Book.

Third year ...	Old Testament—Messianic. New Testament—Epistles to Romans, 1 Corinthians, Hebrews. Evidences. Other Religions.

ENGLISH CLASSES.

By a letter, dated 18th February 1898, the Parent Committee of the Church Missionary Society gave their sanction to the use of English as a medium of instruction in this Divinity School. In doing so they emphasized the fact that "the object of a Divinity School is not only to give as good a training as possible in Theology to the students themselves, but to enable them to communicate their knowledge in the best possible way to their fellow-countrymen, the majority of whom must be approached through the Vernacular." For this reason they deprecated the entire abolition of instruction in the Vernacular, and "desire it to be understood that Vernacular instruction may be given to any English Class at the direction of the Principal."

In accordance with the above sanction, it is proposed this Summer to open the first English Class, provided that suitable candidates, however few, are forthcoming.

1. The minimum Educational Standard required will be the F. A., or Intermediate Examination in Arts.

2. Scholarships will be provided for those who require them, but it is hoped that, wherever possible, students will aim at passing through the course of training at their own expense. The maximum scholarship available will be Rs. 25, and will be given only to such students as have already done at least a year's active work under some experienced Indian or European Missionary.

3. The length of the course will be two years, and it will be open to English and Eurasian, as well as Indian Students.

4. The arrangement of each year will be somewhat as follows:—

May 1 to August 15 ...	... Summer Session.	
August 16 to October 15 ...	... Vacation.	
October 16 to November 16	... Itineration.	
November 16 to December 22	... Winter Session, 1st half.	
December 23 to January 2 ...	... Vacation.	
January 3 to 20	... Revision and Examination.	
January 21 to February 28 ...	... Winter Session, 2nd half.	These dates will depend somewhat on Lent and Easter.
March 1 to 20	... Itineration.	
March 21 to April 15 ...	... Lent Session.	
April 16 to 30	... Vacation.	

5. Though the course of study covers* two years, it will be so arranged that the students of both years read together in one class. The Summer Term Subjects have also been chosen with special references to those who, after passing through the Medical or Training College, need a short Theological course before entering on their Medical or Educational Missionary Work.

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* *Note*—The present arrangement is only tentative, it being thought that probably it will be best eventually to make the course one of three years.

A. Year.	B. Year.
Summer Term: $3\frac{1}{2}$ months.	
O. T. Introduction, and Genesis.	N. T. Introduction, and Gospel Harmony.
Acts and I Corinthians.	Messianic Prophecy.
Articles I—XVIII.	Articles XIX—XXXIX.
Hindu, Arya, and Sikh Controversy.	Mohammedan Controversy.
Winter Term: $2\frac{1}{2}$ months.	
Isaiah xl—lxvi.	Epistle to the Romans.
Prayer Book; The Sacraments and Occasional Offices.	Prayer Book: History, M. & R. Prayer, &c.
Church History: Modern.	Church History: Ancient.
Butler, Part I.	Captivity and Return.
Lent Term.	
Mosaic Law.	From Malachi to Matthew.
Epistle of St. James.	Epistle to the Colossians.
Butler, Part II.	The Creeds.

Greek and Hebrew will be taught, and opportunities given for the study of Arabic and Sanscrit where desirable.

6. The chief qualifications sought for in candidates for admission to these classes will be—

(1) that they be men of blameless character, and in good repute among their brethren.

(2) that they have shown real love for Christ, and zeal in His cause.

(3) that they could have done well in other paths of life, but are deliberately renouncing worldly prospects in answer to what they believe to be God's call to higher service.

Those who apply should in every case have been Christians for at least two years, and should bring letters of recommendation from leading Christians, both Indian and English, together with a clear statement of their past history.

Applications should be addressed to the Principal, St. John's College, Lahore.

POONA.

St. Matthew's Divinity School.

The Rev. R. S. Heywood, the Principal, writes:

Our plan of work is as follows:

Men desirous of becoming evangelistic workers in connection with the C. M. S. in Western India, apply for admission, giving certificates, &c. Then, after a year or two of probationary work, they are sent to the Divinity School here. We have four distinct grades or graduated schemes of study, each including,

Subject.	Entrance.	Junior Readers.	Senior Readers.	Junior Catechists.	Senior Catechists.
Old Testament.	Elementary Knowledge.	Elementary History.	General Knowledge, from the creation to the death of Joshua.	General, from the death of Joshua to the return from the Captivity. Special, i and ii Samuel.	General, Jewish History from the return to the birth of our Lord. Special, Introduction to the prophetical books, and study of a prophet or prophets.
New Testament.	Elementary Knowledge.	Elementary History and Study of one selected Gospel.	i. Introduction to the Gospels. ii. A Synoptic Gospel.	i. The Acts of the Apostles. ii. Introduction to the Epistles except St. John's.	i. Special Study of St. John's Gospel. ii. Introduction to the Epistles and Revelation of St. John.
Christian Doctrine.	......	Elementary Knowledge of the leading Doctrines, The Apostles' Creed the basis of Study.	Outlines of Christian doctrine with Scripture proofs. The Nicene Creed the basis of Study.	Articles i,—xviii, and thorough revision of the Catechism. (1st half).	Articles xix—xxxix and thorough revision of the Catechism (2nd half).
Christian Evidences.	......	Elementary Knowledge of the main lines of evidences for the Christian faith.	Main lines of Christian Evidences, based on Mitchell's "Letters to Indian youth."	Butler's Analogy Part II.	Butler's Analogy Part I. or Row's Manual of Christian Evidences.
Prayer Book.	Catechism by rote with simple explanations. Intelligent reading of Morning and Evening Prayer.	To know thoroughly and explain with Scripture proofs the Church Catechism, and to be able to read intelligibly Morning and Evening Prayer	Elementary knowledge of the Contents, to the end of the Baptismal office.	Outline History of the Prayer Book. Contents of Mg. and Eg. Prayer, Litany. Communion and Baptismal offices. Outlines of the other occasional offices.	A good knowledge of the History and Contents of the whole Prayer Book.
Church History.	......	......	Outline of the History of the first three centuries.	History of the Reformation period in England (viz., up to A. D. 1517.)	Early Church History up to A.D. 451.
Non-Christian Religions.	......	An acquaintance with the general outline of the Hindu religion.	Baba Padmanji pp. 1-15 & 112-227. Outline knowledge of the Ramayana. "The Prophet of Arabia."	Baba Padmanji pp. 1-112 Some knowledge of "Shatdarshana" and Bhagavad Gita. "Selections from the Quran." C.L.S.I.	Robson's "Hinduism compared with Christianity." Hughes' "Notes on Muhammadanism."
Homiletics.	......	Short written discourse and extempore address from given texts.	As for Junior Readers, also Knowledge of Texts illustrating Principal Doctrines.	As for Senior Readers.	A written discourse on some Controversial or Doctrinal Subject. An address on a given text
Miscellaneous.	Writing from Dictation. Simple Arithmetic (first four rules, simple and compound) Elementary Geography, specially of Palestine.	Writing from Dictation, Reading in Balbodh, Simple Arithmetic, and Elementary Geography, specially the Geography of the Bible.	Note.—Candidates for the Divinity School proposing to *enter* in a higher grade than that of Junior Readers, must pass in the subjects of that grade as an Entrance Examination, instead of the subjects provided in the first column.		

Old Testament, New Testament, Church History, Christian Doctrine, Book of Common Prayer, Christian Evidences, Hinduism, and Homiletics.

The usual length of study for a grade is from June to December. After passing the prescribed examination at the end of the session, the student must spend at least two whole years in practical work before returning to the School for work in a higher grade.

Besides Preachers or Catechists, we, from time to time, have candidates for Holy Orders. These, of course, have to pass the examination prescribed by the Bishop of the Diocese. The examinations in this Diocese are of two sorts:

1. Simpler. In the Vernaculars for Village Pastors.
2. Stiffer. In English for English-speaking Pastors.

The Syllabus on page 14 shows the course of study for April, 1899.

MADRAS.

The Madras Divinity School of the C. M. S. differs from those already described in English being the chief medium of instruction, and the course of study the Oxford and Cambridge Preliminary Examination for Holy Orders.

The Rev. E. A. L. Moore, M.A., Acting Principal, writes:—

The C. M. S. Divinity School, Madras, trains candidates for ordination for work in village or city.

(*a*) The Standard of Admission is the Matriculation Examination (of the Madras University). Non-graduates have a three years' course; others two.

(*b*) The course of study embraces the subjects for the Oxford and Cambridge Preliminary Examination for Holy Orders, a sample syllabus of which I enclose.

The students take Greek and Hebrew, not Latin.

The Text-books used are:

Maclear's Old and New Testament Histories.
Harold Browne on the Thirty-nine Articles.
Maclear's Handbook to the Creed.
Robertson's Early Church History.
The Cambridge Bible for special books.
Baring on the Book of Common Prayer.
Green's Handbook of Greek Testament Grammar.
Pinnock's Outline of English Church History.

(*c*) I should be glad to know a good text-book on English Church History.

SAMPLE SYLLABUS.

SUBJECTS, &c., FOR 1891, 1892.

(No text-books are recommended in any of the subjects, Candidates are desired to use the books recommended by the Bishop from whom they expect to receive Ordination, and in other respects their attention is directed to "*Outlines of Theological Study* compiled by the Committee of the Conference upon the Training of Candidates for Holy Orders," published by Deighton, Bell, and Co., and by Parker and Co.)

The Examinations in 1891, to be held April 7th—10th and October 6th—9th, will be in the following subjects:

1. A general paper on the contents of the Bible, with questions on 'Introduction' in reference to the selected Books of the Old and New Testaments.

2. Old Testament:
   (*a*) Psalms, book I (1-41).
   [Candidates will be expected to be acquainted with the Bible and Prayer-Book Psalters.]
   (*β*) *1 Samuel.

The paper on these books will contain questions on their subject-matter, criticism, and exegesis.

An opportunity will be given for shewing a knowledge of the Hebrew and Septuagint texts of the selected books of the Old Testament.

3. New Testament (in Greek):
   (*a*) The Gospel according to St. Matthew.
   (*β*) *The Epistle to the Romans.

The paper on these books will contain passages for translation and questions on the subject-matter, criticism, and exegesis of the books.

Passages from the English Version will be given to be rendered into the original Greek.

4. The Creeds and the XXXIX Articles: history, text, and subject-matter. Questions will also be set on Apologetics.
5. The Prayer-book: history and contents.
6. Ecclesiastical History.
   (*a*) The history of the Christian Church to the Council of Constantinople (inclusive).
   (*β*) The outlines of the history of the English Church, with special reference to the period 1509—1558.
7. Augustine, *De Fide et Symb.*, *De Symb. ad Catech.*, and Leo *Ep. ad Flav.* †

A passage will also be set for translation into English from some ecclesiastical Latin author not previously specified.

8. A voluntary paper on Elementary Hebrew, with passages for translation from 1 Sam. i.—iii.; xvii.

Candidates are required to satisfy the Examiners in each of the first seven subjects.

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* These subjects will be set also in 1892.
† These treatises are contained in Heurtley, *De Fide et Symbolo.*

COTTAYAM.

Cambridge Nicholson Institution.

The Rev. J. B. Palmer, B.A., the Principal, has sent the following Syllabus of the Theological Course. (See pp. 18, 19).

To the above should be added the subjects under Literature:

Amaresham.
Siddharupam.
Srirámodantham.
Mahábhárathan (selections).
Bhagavat Gita (selections).
Janmánthópadésam.

Minimum Standard of Admission:

To (1) The Madras Primary Examination.
(2) Five Years' approved Service after passing out of (1) or Form V.
(3) Three Years' approved Service after passing out of (2) or the Matriculation.
(4) Three Years' approved Service after passing out of (3) or selection for the Ministry.

Text Books.—Mr Palmer writes:

"It would be of the highest advantage to have more Vernacular (Malayalam) books. Murray Mitchell's *Letters* we are publishing slowly as we can get them translated. Two, under the head of Controversy, are not satisfactory, but we have nothing better in the Vernacular, being very badly off in controversial literature. A Vernacular early Church History is much needed. We have no dogmatic or evidential literature in the Vernacular suited to the Second Standard. On Homiletics we have nothing at all."

CONGREGATIONAL MISSIONS.

AMERICAN BOARD OF FOREIGN MISSIONS.

PASUMALAI, MADURA.

The Rev. J. P. JONES, D.D., the Principal, writes:

Terms of Admissions.—At least a pass in Lower Secondary is required. Even failure in that may be taken if a man has had good experience as a Mission Agent, and has studied the lessons which are regularly given to the agents. Nearly all our students have formerly been in Mission employ as teachers.

More than two-thirds are married. The wives of the students study two hours daily with their husbands in the classes.

Scheme of Studies. (See pp. 20, 21).

COTTAYAM SYLLABUS.

	(1)	(2)	(3)	(4)
	4th Standard for Normal Training Students.	3rd Standard.	2nd Standard for Private Study.	1st Standard.
	1 year.	2 years.		2 or 3 years.
Old Testament.	The Pentateuch.	Joshua, 2 Chron. with one book of Psalms.	The whole.	The whole with 2 selected books for special study.
New Testament.	Christ's Moral Teaching and Parables.	Gospels and Acts with special Epistles.	The whole.	Do. (Greek Text of the 2 special books.)
Christian Doctrine.	Catechism of Consonant and Dissonant Teaching (R. C.) (Mangalore).	The 39 Articles with Scripture proofs (Local publication) R. C. Error "Union with Rome." Do.	Creeds, on the Second Person (Maclear). Articles 1-11 and 19-27 (Boultbee). Standford's Handbook of the Romish Controversy.	The Creeds and 39 Articles, History, text and subject matter.
Prayer Book.	Morning and Evening Prayer and the Litany (S. P. C. K)	Communion, Burial, Baptismal and Confirmation Services (S.P.C.K).	History and contents, with special reference to Morning and Evening Prayer, Litany, Baptismal and Burial Services. (Procter and Maclear).	History and contents of the whole.

Evidences.	Murray Mitchell's Letters 1-12 Translated.	Murray Mitchell's Letters. The whole Translated.	Paley's Evidences, chapters 1-5.	
Controversy.	"Shastrayukthi shodhana."	"Transmigration" and "The True Teacher."		
History.		Outlines of Early Church History.	Early Church History to 381 A.D.	(*a*) Early Church History to 381 A.D. (*b*) Outlines of English Church History, and specially Reformation Period.
Homiletics.		Analysis and Composition of Sermons.		Sermons and Pastoral Theology.
Miscellaneous.	Reading and Singing.	Reading, Elocution and Singing.		Reading, Elocution and Singing. Hebrew in some cases and LXX.

PASUMALAI. SCHEME OF

Day of the Week.	Hour.		Senior Class.	Text-Book.
Monday.	A.M.	8— 9	Bible.	Epistles.
	„	9—10	Homiletics.	Phelp's Theory of Preaching.
	„	10—11	Church History.	Mr. Duthie's.
	P.M.	2— 3	Biblical Theology.	Scotch Kirk Guild Series.
	„	3— 4	Church History.	"Teaching of Jesus."
	„	8— 9		Social Hour at
Tuesday.	A.M.	8— 9	Bible.	
	„	9—10		Astro
	„	10—11	Non-Xtian Religions.	Dr. Jones's, M.S.
	P.M.	2— 3	Homiletics.	
	„	3— 4	Church History.	
	„	4— 5		Violin
Wednesday.	A.M.	8— 9	Bible.	
	„	9—10	Non-Xtian Religions.	
	„	10—11	Biblical Theology.	
	P.M.	2— 5		Village
Thursday.	A.M.	8— 9	Bible.	
	„	9—10	English.	The Garden of Ind. C. L. S.
	„	10—11		Essays and
	P.M.	2— 3	Moral Science.	Wayland's (Abridged).
	„	3— 4		Tamil
	„	4— 5		Violin
Friday.	A.M.	8— 9		Vocal
	„	9—10	Homiletics.	
	„	10—11	Moral Science.	
	P.M.	2— 3	Biblical Theology.	
	„	3— 4	Church History.	
	„	8— 9		Prayer
Saturday.	A.M.	8— 9	Bible.	
	„	9—10		English and
	„	10—11		Sermo,
	P.M.	8— 9		Singing
Sunday.	A.M.	10—11		Bible.
	P.M.	2— 3		Singing
	„	3— 4		Sunday School

STUDIES, 1898—99.

Middle Class.	Text-Book.	Junior Class.	Text-Book.
Bible.	Old Test. latter part and Acts.	Bible.	Old Test. first part.
Systematic Theology.	Dr. Jones's.	Evidences of Christianity.	Dr. Jones's.
Non-Xtian Religions.	Dr. Jones's, M.S.	Introduction to New Testament.	Guild Series.
Biblical Antiquities.		Biblical Theology.	Guild Series.
Life of Christ.	Dr. Jones's, M.S.	Introduction to Old Testament.	Guild Series.
Bungalow.			
Tamil Grammar.	Pope's Second.	Bible.	
nomy.			
Church History.	Mr. Duthie's.	Biblical Geography.	Dr. Hurlbut's.
Bible.		Life of Christ.	Dr. Jones's, M.S.
Life of Christ.		Intro. to New Test.	
Exercise.			
Bible.		Bible.	
Church History.		Life of Christ.	
Systematic Theology.		Biblical Theology.	
Preaching.			
Bible.		Bible.	
Sacred History.	Dr. Kurtz.	Tamil Grammar.	Pope's Second.
Discussions.			
Biblical Antiquities.		Evidences of Christianity.	
Composition.			
Exercise.			
Exercise.			
Non-Xtian Religions.		Life of Christ.	
Systematic Theology.		Evidences of Christianity.	
Church History.		Biblical Theology.	
Life of Christ.		Intro. to Old Test.	
Meeting.			
Bible.		Bible.	
Sacred History.			
izing.			
Practice.			
Circle.			
Practice.			
(International Lessons.)			

Women's Studies.—

Senior. Bible, Astronomy, Biblical Antiquities, Tamil Grammar.
Middle. Bible, Astronomy, Biblical Antiquities, Tamil Grammar.
Junior. Bible, Life of Christ, Introduction to Old Testament, Astronomy.
All. Sewing, Tuesdays and Fridays, 3 P.M.

Tamil Text Books Needed.—

1. Introduction to Old Testament.
2. Introduction to New Testament.
3. A book on Biblical Antiquities.
4. A treatise on Systematic Theology.
5. A treatise on Biblical Theology—Old Testament and New.
6. Text Book on Moral Science. There is an old one after Wayland, but it needs modernizing.
7. Something rather extended on Hinduism. Bishop Caldwell's is much too contracted.
8. A Life of Christ on critical lines.

THE LONDON MISSIONARY SOCIETY.

BHOWANIPORE, CALCUTTA.

The Rev. J. P. Ashton, M.A., is Superintendent of the Theological Department. The Bengal Report of the London Missionary Society for 1898, gives the following details:

INTERMEDIATE CLASS.—Special Subjects.

THEOLOGY.—Laidlaw's Foundation Truths. A. Murray on Humility. The Christian Doctrine of God in part, Denney's Lectures in part.
EXEGESIS.—Genesis, John, Philippians, Jeremiah, and the Scripture Union Course.
INTRODUCTION.—Marcus Dod's Introduction to the New Testament, Simcox's N. T. Writers, Muirhead's Times of Christ.
CHURCH HISTORY.—Barlet.
APOLOGETICS.—Murray's Letters to Indian Youth.
HOMILETICS.—Sermons read and criticised in class.
HINDUISM.—The Bhagavat Gita.

BENGALI CLASS.—Special Subjects.

THEOLOGY.—Rouse's.
EXEGESIS.—Mark, Acts, Isaiah, 1 Corinthians, Old Testament History, The Scripture Union Course.
INTRODUCTION.—Pathupakarak or The Companion to the Bible, enlarged.
APOLOGETICS.—Islam Darsan, Popular Hinduism, and Murray Mitchell's Letters.
Also *Homiletics* and lessons in *English* and in *Translation.*

The Rev. A. P. Begg, M.A., reports :—

I took up with the two Intermediate Grade students what is technically called New Testament Introduction. We used as Text books two Vols. of the Theological Educator, *viz.*, An Introduction to the New Testament by Dr. Marcus Dods and The Writers of the New Testament by the Rev. W. H. Simcox. We dealt more particularly with the four Gospels, the Acts, and the Apocalypse, discussing the arguments about their authorship, their relation to previous oral or written data, their literary style their spiritual stand-point and Divine Inspiration.

The Rev. J. B. Brown, B.A., reports :—

With the Intermediate Class I have read during the year, New Testament Introduction ; the Book of Jeremiah ; the latter portion of the Acts ; part of Denney's *Lectures in Theology* ; and part of *The Times of Christ* by the Rev. L. A. Muirhead, B.D. I have been pleased with the earnestness and attention to work shown by the students. They have, in addition to theological work, attended the 2nd Year Class for English.

BANGALORE.

The following information has been received from the Principal, the Rev. W. Joss :

Terms of Admission.—The standard of admission into the Seminary fixed by the Committee is the Matriculation of the Madras University. We have been compelled to admit lads of a lower educational standard than this, but at our last Committee Meeting we asked the Directors to give us an annual grant to enable us to give scholarships to promising young men to pass the Matriculation Examination before they come here.

CURRICULUM OF STUDIES.

First Year.

Old Testament	... Genesis—Numbers (historical portions). Hosea —Micah.
New Testament	... Gospel of Matthew ; Epistles,—1st and 2nd Thessalonians ; Galatians; 1st and 2nd Peter.
Dogmatics	... Oosterzee, pp. 229—358 ; "Nature and Works of God."
Church History	... Fisher, pp. 7—162 ; "Apostolic Age—Charlemagne, A. D. 1—800.
Apologetics	... Oosterzee, pp. 75—228 ; "The Apologetic Foundation." Paterson Smyth,—"How we got our Bible,"—2 vols.
Homiletics	... Preparation of Sermons—General.

Second Year.

Old Testament	... Joshua and Judges ; Isaiah—Chaps. 1—39.
New Testament	.. Gospel of Mark ; Epistles—1st and 2nd Corinthians ; James.
Dogmatics	... Oosterzee, pp. 359—535 ; "Man, Sin, and Person of Christ."

CHURCH HISTORY	... Fisher, pp. 163—286; Charlemagne; "Luther's Theses," A. D. 800—1517.
MUHAMMEDANISM	... Sell's "Faith of Islam."
LECTURES ON SPECIAL BIBLICAL SUBJECTS.	
HOMILETICS	... Topics, style, &c., suitable for village addresses.

THIRD YEAR.

OLD TESTAMENT	... 1st and 2nd Samuel; Isaiah, Chapter 40—end.
NEW TESTAMENT	... Gospel of Luke; Epistles,—Ephesians; Philippians and Colossians.
DOGMATICS	... Oosterzee, pp. 536—695; "Way of Salvation."
CHURCH HISTORY	... Fisher, pp. 287—483; "Reformation." A.D. 1517—1648.
APOLOGETICS	... Kennedy's "Handbook of Christian Evidences."
HOMILETICS	... Discussion of Objections to Christianity, &c.

FOURTH YEAR.

OLD TESTAMENT	... 1st and 2nd Kings; Nehemiah and Ezra; Nahum—Malachi.
NEW TESTAMENT	... Gospel of John; Epistle—Romans; John.
DOGMATICS	... Oosterzee, pp. 696—810. "Ecclesiology and Eschatology."
CHURCH HISTORY	... Fisher, pp. 484—664; Peace of Westphalia to the present time," A.D. 1648—1887,
HINDUISM	... Monier Williams' "Hinduism."
LECTURES ON PROPHETS AND PROPHESY.	
HOMILETICS	... Pastoral Theology.

PETER CATOR EXAMINATION, HIGHER GRADE.

In addition to the subjects prescribed for each year, the students prepare those set annually for the Peter Cator Examination,—Higher Grade.

These comprise—

1. An historical book of the Old Testament.
2. One of the Gospels.
3. A book on the Evidences of Christianity chosen chiefly from the following list:

Row's "Manual of Christian Evidences."
Carpenter's "Witness of the Heart to Christ."
Mitchell's "Letters to Indian Youth."
"Philosophy of the Plan of Salvation."
McGee's "Atonement."
Carus' "Letter on the Atonement"

Note.—The portion of scripture prescribed annually for this examination may be the same as that in the foregoing syllabus, or it may be different. If the latter, the students have to prepare it in addition to the portion mentioned in the syllabus.

FIRST YEAR.

CANARESE PROSE	... Bharatha—Santaparva.
" POETRY	.. Kadambary.
" GRAMMAR	... Sabda-mani-darpana.
TAMIL PROSE	... Vishnu Puranam.
" POETRY	... Cural.
" GRAMMAR	... Naunul.
TELUGU PROSE	... Bharathum.

Telugu Poetry	... Nalacharitramu.
„ Grammar	... Sangrahavyakarana.
Sanscrit Prose	... Kathasabthathi.
„ Grammar	... Bhandarkar's 1st Book.

Second Year.

Canarese Prose	... Bharata—Santaparva.
„ Poetry	... Kadambary.
„ Grammar	... Sabda-mani-darpana.
Tamil Prose	... Virataparvam.
„ Poetry	... Naladiyar.
„ Grammar	... Nannul.
Telugu Prose	... Neethichandrika Vigrahamu.
„ Poetry	... Harichandropakiyanamu.
„ Grammar	... Balavyakaranamu.
Sanscrit Prose	... Hitopadesa.
„ Grammar	... Bhandarkar's 2nd Book.

Third Year.

Canarese Prose	... Mudra-manjusha.
„ Poetry	... Rajasekhara.
„ Grammar	... Sabda-mani-darpana.
Tamil Prose	... Vinodarasamanjari.
„ Poetry	... Kaivalyanavaneethum.
„ Grammar	... Nannul.
Telugu Prose	... Rajashakara Vilasamu.
„ Poetry	... Manucharithramu.
„ Grammar	... Balavyakaranamu.
Sanscrit Prose	... Malavikagnimitru.
„ Grammar	... Maghobodha.
	Apte's Guide to Sanscrit Composition.

Fourth Year.

Canarese Prose	... Mudra-manjusha.
„ Poetry	... Rajasekhara
„ Grammar	... Sabda-mani-darpana.
	Chendova-malika.
Tamil Prose	... Periya Puranam.
„ Poetry	... Anthathi.
„ Grammar	... Nannul.
Telugu Prose	... Kavicharithramu.
„ Poetry	... Raghavapandraveeyamu.
„ Grammar	... Sulatchnasaramu Alankarachandrika.
Sanscrit Prose	... Bhagavad-Gita.
„ Grammar	... Maghobodha
	Apte's Guide to Sanscrit Composition.

NAGERCOIL, TRAVANCORE.

The Rev. J. Duthie writes:—

1. *Standard of Admission*:—In the Travancore Mission of the L. M. S., the *sine qua non* for admission to our Theological Seminary is previous trial in, and, as far as can be ascertained, fitness for, Mission work. Our students are all young men who have been employed, for longer or shorter periods, as Assistant Catechists.

We are not prepared to spend labour and money on men wholly untried in the Mission. Educated men are, of course, much desired as Theological Students; but education alone does not qualify for entrance to our classes. One consequence of this plan is that students of somewhat unequal attainments have to be taught together, but this we prefer to endure rather than to have wholly untried men.

2. *Course of Study:*—We have not been able as yet in our Institution to fix definitely on courses of study. On the formation of a new class the average quality of the men is taken as a guide. The course followed, at present, is this:—

First Year: Old Testament History.
One of the Gospels (Mark) with a view to study how our Lord trained the Twelve. [This exercise has been found specially profitable.]
Scripture Geography.
Church History.
Hinduism.
The New Testament and its Writers.
Sermonizing (frequent exercises).

Second Year: The Minor Prophets.
The Acts of the Apostles—(with a view to shewing how the Apostles were guided in their work by the Holy Spirit).
Church History.
Hinduism.
The Old Testament and its Writers.
One of the Pastoral Epistles.
1 Corinthians—Hebrews.
Systematic Theology (Commenced).
Sermonizing.

Third Year: Old Testament Prophecy.
New Testament—Romans, James, 1 Peter.
Church History.
Systematic Theology.
Hinduism and Mohamedanism.
Evidences of Christianity.
Sermonizing.

Books:—We have no good up-to-date Book in Tamil on Systematic Theology. A small volume by Rev. D. McGregor, of the Free Church College, Edinburgh, has been used. But it is out of date. Dr. Orr's "Christian Views of God and the World" has been made use of; also Dr. Denny's "Studies in Theology"—the *substance* of these having been given. But we need a really good book in Tamil on this subject.

On *Hinduism* Bren's "Test of Religion" is still a good and useful Book. Several volumes of the "Guild Text Books" (A. and C. Black) I have found excellent, for the class of men we have here

just now. Dr. Jones, of Pasumalai, has recently given us a valuable little book on *Christian Evidences.* Lectures given to the students here on *Church History* have just been published; and will, I hope, help to supply a need. A small volume on *Homiletics* was prepared here a few years ago, and is still useful. Really good Text Books in Tamil for Theological classes are a great desideratum. Only very gradually these needs are being met. I trust your enquiries on this subject will result in much good.

GERMAN MISSIONS.

BASEL MISSION, MANGALORE.

The Rev. K. Ernst has kindly supplied the following Course of Instruction in the Basel Mission's Theological Seminary, Balmatha, Mangalore :—

First Year's Course.

		Hours a Week.
Introduction to the Bible		4
Dogmatics		5
O. T. Exegesis.	Minor Prophets	2
N. T. Exegesis.	Gospel of St. John	4
Catechetics		1
Practising in Catechising the Bible Stories		1
Greek		4
Sanskrit		2
English		4
Canarese literature		2
Singing	(out of school hours)	(2)

Second Year's Course.

Introduction to the Bible	continued	4
Dogmatics	do.	3
O. T. Exegesis	Isaiah	3
N. T. Exegesis	Romans	4
Homiletics	(Theoretical)	1
Sermon	(Practical Exercise)	1
Catechisation	(as in first year)	1
Bazaar Preaching	(out of school hours)	(1)
Greek		3
Sanskrit		2
English		3
Canarese literature		2
Singing	(out of school hours)	(2)

Third Year's Course.

Pastoral Theology		2
Church History		4
O. T. Exegesis	(Psalms)	3

		Hours a Week.
N. T. Exegesis	Parables of Christ or some Epistle of St. Paul ...	3
Hinduism		2
Homiletics and Sermon, as in the Second Year.. ...		2
Catechisation, Luther's First Catechism		1
Bazaar Preaching	(out of school hours) ...	(1)
Greek		2
Sanskrit		2
English		3
Singing and Music	(out of school hours) ...	(2)

Fourth Year's Course.

Ethics		4
Messianic Prophecy		3
N. T. Exegesis	Ephesians or some other Epistle	3
Hinduism or Muhammadanism		2
Symbolics		2
Homiletics and Sermon as in Second Year		2
Catechisation as in third year		1
Bazaar Preaching	(out of school hours) ...	(1)
Greek		2
Sanskrit...		2
English		3
Singing and Music	(out of school hours) ...	(2)

LEIPZIG EVANGELICAL LUTHERAN MISSION,

Tranquebar.

The following statement has been kindly furnished by the Rev. A. Gehring, the Principal:

"The number of Native pastors and trained Catechists required for our Mission is comparatively small, and would not justify the establishment of a permanent Divinity and Catechist Class. According to the last statistics, we had 22 ordained pastors and 47 catechists; but of the latter not all were specially trained for catechists' work. We call catechists those whose time is fully engaged in rendering assistance to Missionaries in congregational work, either in the central station of a district or in an outstation of some importance which is not in charge of an ordained native pastor. But there are many Christians in the *diaspora*, who cannot be left without some person to take care of their spiritual wants, the Missionary being unable to see them oftener than once a month. To meet this want, all our village teachers must do more or less catechists' work. Therefore and as religious lessons are compulsory in all our schools, our teachers are trained as it is done in our Seminaries at home *i.e.*, religious training forms an essential part of the course of studies in our Teachers' Seminary. The course is triennial, and besides those subjects which are necessary for the students to pass for a Teacher's Certificate, we teach explanation of Luther's Catechism and Catechetical Exercises, Introduction to the Bible, with Bible reading, Sacred History, Scripture History, a short account of Church History, Church Year and Church Service Order. For these subjects text books have been adopted (in

Tamil). The Teachers' Seminary has two divisions into which students of the lower secondary and primary grades respectively are admitted (annually about 8 to 9 for each division). The second class of each division is under Government supervision for the sake of securing Government Certificates for the students. The first and third classes have no connexion with Government. Allow me to send you one copy of each of the text books which are used in our Seminary.

Classes for Catechists are formed when necessary. The students for this class are selected from the ranks of our teachers on recommendation of their superiors. As they have had some religious training before joining the class, they are retained for one year only, their instruction being more practical. Special care is taken to train them for the instruction of catechumens and confirmands, and to give them hints on their duties as catechists. As often as time permits, they, as well as the students of the Teachers' Seminary, are made to accompany by turns a missionary on preaching tours to make them also in some degree acquainted with heathen evangelistic work.

Until now, no provision for the training of professional evangelists has been made. Such Mission Agents who showed special gifts for this work were set aside to devote their time exclusively to heathen preaching. But it is under consideration to open a special class for evangelists.

Since I took charge of the Tranquebar Seminary (January 1891) I have had two divinity classes of eight students each. Conditions for admission to this class are a good Christian character and sufficient gifts to master theology. The standard of secular education for entering this class is not strictly limited ; but it is understood that the matriculation test is the limit below which only very exceptionally selection can be made. In the last class I had one B. A., L. T. (Licentiate Teacher) one B. A., and one F. A., four matriculates, and one failed matriculate. The term is triennial, and the lectures are given mostly in Tamil. After three years the students have to pass an examination *pro licentia concionandi*, after which they are introduced into pastoral and evangelistic work, under the guidance and control of a European Missionary. Ordination is generally given after a probation of two years. There are no text books for this class, but good standard works of Lutheran theology in English, published by Lutheran divines in America, are freely used.

I enclose a course of studies in the Divinity class for your information.

First Year.

1. Introduction to the Old Testament, 3 hours.
2. The Pentateuch, 4 hours.
3. Synopsis with Explanation, 1st Part, 4 hours.
4. Church History. From the Apostolic Age to the decline of the Mediæval Church, 4 hours.
5. Explanation of Epistle Pericopes, 1 hour.
6. Symbolics, 2 hours.
7. Ethics, 1 hour.
8. Greek Etymology, 3 hours.
9. German, 3 hours.

Second Year.

1. Introduction to the New Testament, 3 hours.
2. Isaiah, 3 hours.
3. Synopsis with explanation, 2nd Part, 2 hours.
4. Church History, 2nd Part, 3 hours.
5. Dogmatics, 1st Part, 4 hours.
6. Symbolics, 2 hours.
7. Catechetics, 2 hours.
8. Greek Grammar and reading St. John's Gospel, 2 hours.
9. German, 2 hours.

Third Year.

1. Explanation of Selected Psalms, 2 hours.
2. Paul's Epistle to the Romans, 2 hours.
3. Dogmatics, 2nd Part, 4 hours.
4. Homiletics, 2 hours.
5. Liturgical Exercises, 1 hour.
6. German, 3 hours.
7. Greek, 3 hours, Grammar and reading of the Acts and Romans.
8. Practical exercises in Preaching and Catechizing.

AMERICAN METHODIST EPISCOPAL MISSION,

BAREILLY, N.-W. P.

The following extracts are from the Report for 1898, forwarded by the Principal, the Rev. T. J. Scott, D.D.:

Terms of Admission.

1. Candidates for admission to the regular course of study must produce a certificate that they have passed at least the Middle Class (3rd Class) Anglo-Vernacular Departmental Examination or the Middle Class Vernacular Examination, or that they have received an equivalent education in some institution of learning in the country.

2. Exceptions may be made in the case of persons who have not had an opportunity to secure the required training, but who give special promise of usefulness in the ministry. Such candidates shall pass an examination in the Urdu or Hindi equivalent to the Middle School Departmental Examination of the North-Western Provinces; Euclid and Mensuration excepted. Candidates must write the Persian or Hindi character well.

3. The Board of Trustees, in connection with the Faculty, at their annual meeting in 1896, sanctioned the Upper Primary of Government schools in the North-Western Provinces, as an Entrance test for a still lower grade of attainment, to meet the case of many needing training in the Seminary. Such students will receive a certificate on completing the course.

THEOLOGICAL COURSE OF STUDY.

The regular course of study requires three years for its completion :

Junior Year.

Exegesis—Old Testament.
Sacred Geography.
Biblical Archæology.
Natural Theology.
Systematic Theology commenced.
Moral Science.
Hindu Mythology.

Middle Year.

Exegesis—New Testament, Gospels, Psalms and Prophecies.
Ecclesiastical History.
Systematic Theology finished.
Logic and Rhetoric.
Homiletics.

Senior Year.

1. Exegesis—The New Testament, Acts and Epistles.
2. *Polemical Theology.*—(*a*) The Mohammedan Controversy ; (*b*) The Hindu Controversy ; (*c*) Brahmoism and Arya Dharm ; (*d*) Comparative Theology and Religions.
3. *Practical Theology.*—(*a*) Constitution and Polity of the Christian Church ; (*b*) Pastoral and Evangelistic Work.
4. Mohammedan Philosophy and Religion.
5. Hindu and Mohammedan Sects.

Exercise in sermonizing and public speaking, and the reading of the Sacred Scriptures is kept up throughout the course.

Attention is given to vocal culture.

Persian, Arabic and Sanskrit continued throughout the course for classes that may be formed in these languages.

Classes in Greek and Hebrew are formed for students who may be thought competent to take these languages.

Attention is given to vocal music, largely the study and practice of native airs.

A SHORTER COURSE.

We have arranged this short term course for such students as may not be fitted, or cannot delay for the longer course. This scheme of study for pastors and evangelists is here given.

I.—Exegesis and Theology.

1. *Old Testament* : Study in Genesis and Exodus, Psalms, Isaiah and Daniel.
2. *New Testament* : One Gospel, Acts, Romans and Pastoral Epistles.
3. Simple Rules of Exegesis.

This course will aim at bringing out central Bible doctrines with texts memorized.

4. Church Catechisms.
5. Muqaddas Kitab ka Ahwal, Parts I and II.
6. Hindi and Urdu dictation.
Writing in at least two characters.

Second Year.

1. Mumuksh Británt.
2. Talim-ul-Nisán.
3. Baibal Bar-Haqq.
4. Arithmetic and Grammar.

Third Year.

1. Jugráfiya-i-Pák Kitáb.
2. Mizán-ul-Haqq.

Fourth Year.

1. Sat Mat Nirúpan.
2. Kawaif us Saháif.
3. Essay.

Instruction in Bible-readers' work and teaching kept up during the course.

The study of the Bible is kept up daily through the entire course.

Instruction from Catechisms.

REMARKS ON THE COURSE OF STUDY.

1. The main object had in view in this course of study is a careful exposition of God's Word, which is deemed of primary importance. In the study of the Bible the students are made acquainted with the most useful rules of exegesis. The course also contemplates regular training in systematic theology, so that the students may get a connected and harmonious view of revealed truth. Practical training in the work of preaching and evangelizing, and in pastoral duty, is kept in view. The object is to make energetic, practical workers in the mission field. The course contemplates the study of the great system of error that opposes the Gospel in India. The native preacher and evangelist should understand his foe and meet him intelligently. This indicates some study of Hindu Mythology, Philosophy and Religion, and of the Mahommedan Philosophy and Religion, with some account of Sects. *Polemics* occupies a part of the 3rd year's course, and is simply a review of the arguments of Hindus, Mahommedans, Brahmos, Aryans and other native reformers, and a study of the best methods of meeting them. It is not proposed to train the students into wranglers, but to fit them, while preaching Christ, to meet intelligently the opposition of those whom they seek to convert to the truth. A careful study of the enemy's position is necessary to a mastery of the situation.

Our course of study also aims at some training in the classic languages of the country, as a preparation for greater usefulness among all classes of people. We do not yet make the study of Greek and Hebrew a *requisite* part of the course, but propose to teach them to such

students as seem capable of making useful progress in them. It is admitted that in time the study of the original languages of the Sacred Scriptures must form a most important part of the training of at least some native preachers. Some of our students have made good progress in Greek and Hebrew.

2. The limited supply of text-books in the vernacular, renders instruction by lectures and conversation more necessary. In most subjects our method is to give the substance of the subject in the form of a consecutive lecture, giving opportunity for questions. The lecture is then dictated in such a way that learners can all make a complete abstract of it. They are afterwards questioned individually on their knowledge of it, and in turn are required to give lectures on what they have studied before the class. Frequent reviews are given to fix the subject well in the mind of the learner. Monthly and half-yearly written examinations are held.

3. Some indication of the books found most useful in this course of study may be a matter of interest to those who wish to know what is being taught in this institution.

Exegesis in the Old Testament.—In connection with regular Biblical reading, besides Commentaries, the following books are used: Kawaif-us-Sahaif—The Exodus of Israel, a Reply to Recent Objections—Hibbard's Introduction to the Psalms—Ilm-i-Ilahi-i-Baibal ("Dunning's Bible Studies," translated by Neeld)—Fairbairn on Prophecy and Typology.

Sacred Geography.—Jugrafiya-i-Pák Kitáb—Geographiya-i-Baibal Sharif.

Biblical Archæology.—Harman's Introduction to the Sacred Scriptures—Horne's Introduction—Barrow's Biblical Geography and Antiquities.

Natural Theology.—Ilm Iláhi-i-Aqli, an Urdu book on Natural Religion—Butler's Analogy in Urdu. Wayland on the Insufficiency of Natural Religion.

Logic and Rhetoric.—Kawáif-ul-Mantiq (Logic)—Nahr-ul-Bayán (Rhetoric).

Hindu Mythology.—Moor's Hindu Pantheon—Coleman's Mythology of the Hindus—Kennedy's Hindu Mythology—Hindu Mythology, Wilkin's—Ward's Hindus—Wilson's Essays.

Ecclesiastical History.—Muir's Church History in Urdu—Intikháb, Tárik-i-Kalísiya, Caleb—Tawárikh-i-Kalísiya, Mather—Neander's Church History—Kalísiya kí Tawárikh kí Ikhtisár, Wherry—Khulasa-i-Tawárikh-i-Kalísiya—Hurst.

Systematic Theology.—Wakefield's Outlines of Theology—Makhzan i Ilm i Iláhi, Ilm Iláhi ká Uúl—Jameson's Notes on the XXV Articles—Pearson on the Creed—McClintock's Methodology—Raymond's, Pope's, Foster's and Miley's Theology—Christ in Modern Theology, by Fairbairn.

Moral Science.—Wayland's Jamáat ul Faráiz—Tahzíb i Akhláq.

Homiletics.—Hidáyat ul Wáizín, Scott's.

Hindu Religion and Philosophy.—Nilkant's Shad Darshina—Banerjea on Hindu Philosophy—A Lecture on the Sankyá Philosophy, Babu Raj Krishan Mukerjee—Hall's Vaiseshiká Aphorisms—The Vedic Religion, Macdonald—R. C. Bose's Lectures on Hindu Philosophy.

Introduction to the New Testament.—Westcott's Introduction to the

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Study of the Gospels—Nast's Introduction—The Progress of Doctrine in the New Testament, Bernard's Bampton Lectures—Harman's Introduction—Kawaif-us-Saháif.

Mohammedan and Hindu Sects.—H. H. Wilson's Religion of the Hindus—Ward's Hindus—Mirát ul Hunúd—Herklots on the Customs of the Mussalmans—Introduction to Sale's Translation of the Korán—Aína i Islám, Sell's Faith of Islam in English and Urdu.

Mohammedan Philosophy and Religion.—The Akhláq i Jaláli—Sale's Introduction—Article in *Calcutta Review* for January 1874—Sell's Faith of Islam in Urdu.

Polemics.—A Rational Refutation of Hinduism, Pandit Nehemiah Nilakantha — Banerjea's Conversations on Hindu Philosophy — Dr. Mitchell's Letters—Pfander's Works—Imad-ud-Din's Works—Dyson's Tracts on Brahmoism—Tracts on Hinduism, by Wilson, Ullmann, and others—Haqq ul Tahqiq [Paley's Evidences in Urdu] Clark's Tracts on Aryanism.—Christian Doctrine in contrast with Hinduism and Islam, Hooper ; same in Urdu.

Constitution and Polity of the Christian Church.—Watson's Institutes, Part III, on the Christian Church and Raymond's Theology, Volume III—Steven's Church Polity—McClintock's Methodology, part relating to this subject—Discipline of the Methodist Episcopal Church—Miftah-ul-Kalísya, Scott.

These are the books so far found most useful in helping students to an understanding of the subject to which they relate. The character of the education of those who attend the institution, as a rule, and the limited time that they can be left to pursue their studies, preclude any very extended instruction in the subjects marked out.

4. *A partial course of study* is available for students who may be able to spend only a part of their time during the year in the school. Either separate classes will be formed, or such students may study for a time in the regular classes.

PRESBYTERIAN MISSIONS.

AMERICAN PRESBYTERIAN MISSION,

SAHARUNPUR, N.-W. P.

The following details are taken from the Annual Report, 1895-96—the one forwarded.

Terms of admission.—In every case, students must come recommended by their respective Presbyteries or Missions.

A student coming from any other Theological school must bring testimonials of good standing.

For admission to the Junior Class, candidates should be able to pass an examination in subjects *equivalent* to those prescribed for the vernacular Middle School examination, excepting Persian and Mathematics.

The Preparatory Class is more especially for young men whose studies have been confined more to language and to the religious books of the Mohamedans, or Hindus, to the neglect of such subjects as

Mathematics, History, Geography, &c., as is so often the case with Hindu and Mohamedan converts.

The text books for this class are chiefly secular, and selected with a view to making good such deficiency previous to the pupil's entering on the regular course of study.

All the studies of the regular course are prosecuted in the Hindustani language.

THE LICENTIATE COURSE OF STUDY.

First Year.

Old Testament: Introduction to, and study of the Old Testament from Genesis to Judges.

New Testament: General Introduction; Special Introduction to, and Synoptical study of the Gospels.

Biblical History and Sacred Geography; Systematic Theology; Canon of Scripture and Evidences of Christianity; Homiletics and Practice in Preaching.

Second Year.

Old Testament: Special Introduction to, and study of the Old Testament from I Samuel to Song of Solomon.

New Testament: Life of Saint Paul with Introduction to, and Exegetical study of the Pauline Epistles with the exception of the Pastoral Epistles.

Theology: Church History; Homiletics and Practice in preaching; Early Arab History; Introduction to the study of the Qurán in its relation to Christianity; History of Hinduism.

Third Year.

Old Testament: Special Introduction to, and study of the Old Testament from Isaiah to Malachi.

New Testament: Special Introduction to the remaining books; Exegesis of select portions.

Theology: Church History; Church Government and Discipline; Hinduism and Mohamedanism, their Sacred Books studied in relation to Christianity; Sermon writing with criticism of sermons.

Study of Languages.

The Urdú and Hindí languages are taught throughout the course, at least so long as necessary to secure proficiency in the use of one or both. Whenever deemed advisable, the Sanscrit, Hebrew, Greek, and Arabic languages are also taught.

Lectures and Text Books.

In all subjects in the Preparatory, and some of those in the Junior Class, text books are used. For the most part in the Senior and Middle Classes the lecture system is adopted. The fewness of text books in Hindustani on the subjects prosecuted requires this. In Theology, in Old and New Testament Literature and Introduction, in Arab History, and in Hinduism, lectures are given: in Church History, Church

Government and Homiletics, text books, supplemented by lectures, are used ; and in Mohamedanism and languages, and in studies of the lower classes already mentioned, text books are used

The English Course.

This is a course of study designed for College graduates. It is a three years' course, following in the main the lines of study pursued in Theological Seminaries in England and America. This course of study is open not only to College graduates, but also to young men who have sufficient knowledge of English and sufficient mental training to profit by it.

Special Lectures.

Lectures will be delivered each year upon some special subject, by some one invited for the occasion. The Lecturer for the year 1896—97 is Rev. Dr. W. F. Johnson, who will give a course of lectures on the Divinity of our Lord.

Examinations.

During the year written examinations are held every two months, and at the end of the session, written examinations are held on each subject for the whole year's course. This is followed by a thorough oral examination, conducted by the teachers in the presence of a Committee of the Board of Directors.

Promotions from class to class depend upon these examinations.

Religious Services.

The first half hour of each day is given to prayer and praise, with the exposition of a passage from the Scriptures, the object being to enrich the spiritual life of the students, all of whom attend this service. The services of the Church are also attended by the students. On Saturdays the members of the Senior and Middle class, in turn, preach short sermons before the whole school. These sermons are written, but the manuscript is not used while preaching. Each preacher's sermon is criticized by his fellow-students, and then the sermon and criticisms are reviewed by the teachers, with the object of teaching how to prepare a sermon and preach it.

AMERICAN ARCOT MISSION,

Palmaner, South India.

The following account is taken from the Report of the Mission for 1898, forwarded by the Rev. J. W. Scudder, D.D., the Principal.

The Board of Superintendents of the Theological Seminary met at Palmaner, Tuesday, December 20th, at 8 A.M., and spent two full days in the examination of the classes in all the subjects pursued by them.

The Senior Class, of five, who had now completed the full four years' course, was examined in the studies of the senior year, which were as follows :—

Systematic Theology, Last Part.	Romans, Exposition, Part III.
Pastoral Theology, do. do.	Church Government.
Moral Philosophy, do. do.	Heidelberg Catechism, Part IV.
Test of Religions, do. do.	Telugu Grammar.
Sanskrit, Mata Pariksha.	Do. Reading.

The Upper Middle Class, of four, was examined in :—

Systematic Theology, Part II.	Romans, Exposition, Part II.
Church Government, Part I.	Church History, Centuries 13-19.
Pastoral Theology, Part II.	Heidelberg Catechism, Part III.
Moral Philosophy.	Homiletics, Part III.
Test of Religions, Part II.	Telugu.
Sanskrit.	

The Junior Class of one was examined in :—

Systematic Theology, Part I.	Natural Theology, Part I.
Evidences of Christianity.	Heidelberg Catechism, Part I.
Kurtz Sacred History.	Telugu.
Sanskrit, 1st Book.	Companion to the Bible, Part I.

The second year's Lay Class, of ten, was examined in :—

Theology, Brief Course.	Natural Theology, Part II.
Evidences of Christianity.	Heidelberg Catechism Part II.
Sacred History.	Church History.
Homiletics, Part II.	Telugu.

The one year's Lay Class, of four, was examined in :—

Theology, Brief Course.	Natural Theology.
Evidences of Christianity.	Homiletics.
Sacred History.	Church History.
Heidelberg Catechism.	Telugu.

The Bible Women's Class, of twelve, taught by Miss J. C. Scudder, was examined in :—

Old Testament, I and II Kings, I and II Chronicles. The Kings, and their character.

New Testament, Divinity of Christ. His birth, time, place, circumstances ; state of the world, religious, moral, intellectual, political ; Roman Empire ; Sects of the Jews. Herod the Great ; John the Baptist ; The four Evangelists ; and Harmony of the Four Gospels.

IRISH PRESBYTERIAN MISSION.

Ahmedabad.

Stevenson Divinity College.

The Rev. G. P. Taylor, D.D., the Principal, writes :—

Standard of Admission.—Candidates must be at least 19 years of age, and may be of one or other of three classes :

1. Pupils from the Preparatory School.
2. Pupils from a Mission High School.
3. Adult converts who have not passed through the Preparatory School, nor attended the requisite number of classes in Mission High School.

(*a*) Candidates coming up from the Preparatory School must have completed a seven years' Vernacular Course, covering the ordinary secular course prescribed by Government aid.

1. Elementary Scripture History and Scripture Geography.
2. The Shorter Catechism with proofs.
3. Church History from A.D. 1-325.
4. Elementary Astronomy.
5. History of the Gujarati Language.
6. Method of Teaching.

(*b*) Candidates coming up from a Mission High School must have completed a five years' English Course, (*i.e.*, a course less by two years than is required for Matriculation at the Bombay University) and must also have passed an examination in all the religious subjects taught in the Preparatory School.

(*c*) Adult converts may, with the Presbytery's sanction, be admitted to the College provided that at least two years have elapsed since their baptism, and that they have passed an examination in the following subjects :—

1. History of India—first half.
2. Physical Geography.
3. First and Second Catechisms.
4. Barth's Bible Stories. Parts 1 and 2.
5. Tracts.—Exposition of the Hindu Religion, or The Touchstone of Truth and Falsehood.
6. Scripture Texts: Unity and Attributes of God; Trinity; Inspiration, &c.
7. Outlines of Scripture Geography—Palestine in the Old Testament Period.
   Scripture Chronology.
8. Genesis and Exodus i—xx. in detail.
9. Essays.

All Candidates coming up from the Preparatory School or from a Mission English School must, before admission to the College, have worked under the superintendence of a Missionary for a period of two years. At the end of each year those candidates must pass a Presbyterial Examination in the following subjects :

First Year.

1. Genesis, Deuteronomy, 1 & 2 Chronicles.
2. Shorter Catechism, Questions 1—50, with proofs.
3. Geography of Palestine, Old Testament and New Testament.
4. Essay.

Second Year.

1. Romans, Hebrews, 1 John.
2. Shorter Catechism, Questions 51—107, with proofs.
3. Scripture Geography, Old Testament and New Testament.
4. Essay.

COURSE OF STUDY EACH YEAR AT COLLEGE.

The Course of Study extends over four years, each year comprising two terms—the first from February 15—April 30th and the second from July 1—October 15.

The Curriculum for each year is as follows :

First Year.

1. *Scripture.* Old Testament, the Pentateuch.
   New Testament, the Gospels.
2. *Theology.* The Shorter Catechism and *Tattva-Tantu.*
   (Elementary Theology in Gujarati)
3. One of the Non-Christian Religions.
4. (*a*) Church History—first quarter.
   (*b*) Biblical Criticism.

Second Year.

1. *Scripture.* Old Testament, Joshua—Job.
   New Testament, Acts, 1 and 2 Thessalonians, 1 and 2 Corinthians, Galatians, Romans.
2. *Theology.* Westminster Confession of Faith, Chapters 1—9.
   Philosophy of the Plan of Salvation. (First half.)
3. One of the Non-Christian Religions.
4. (*a*) Church History—Second Quarter.
   (*b*) History of the Canon of the New Testament.

Third Year.

1. *Scripture.* Old Testament, Psalms—Lamentations.
   New Testament, Colossians, Philemon, Philippians, 1 & 2 Timothy, Titus, Hebrews.
2. *Theology.* Westminster Confession of Faith. Chaps. 10—21.
   Philosophy of the Plan of Salvation—second half.
3. One of the Non-Christian Religions.
4. (*a*) Church History—third quarter.
   (*b*) Homiletics.

Fourth Year.

1. *Scripture.* Old Testament, Ezekiel—Malachi.
   New Testament, James—Revelation.
2. *Theology.* Westminster Confession of Faith. Chaps. 22—33.
   Satmatnirupan.
3. One of the Non-Christian Religions.
4. (*a*) Church History—fourth quarter.
   (*b*) Pastoral Theology.

N. B.—The Non-Christian Religions to be treated of in the four years are (*a*) Hinduism, (*b*) Hindu Sects, (*c*) Muhammadanism, (*d*) Jainism and Zoroastrianism.

Text-Books.

As to the text-books used in the classes, it must be remarked that the language employed throughout is Gujarati, hence some text-books are—

Gujarati translation of the Bible.
The Westminster Shorter Catechism.
The Westminster Confession of Faith.
Barth's Church History.
Philosophy of the Plan of Salvation.
Satmatmirupan (translated from the Hindi.)
Also original treatises by my father (Rev. J. V. S. Taylor) on Homelitics, &c.
Elementary Theology (*Tattva Tantu*).
On all the subjects not covered by the above books, notes (in Gujarati) are dictated to the students.

Suggestions as to Text-Books needed.

1. For my own work at least I feel my supreme need is a good text-book on *Pastoral Theology*, designed to meet the requirements of *Indian* Pastors. The English text-books naturally do not cover this field.*

2. Next I should like much to see a text-book published on Christianity (*a*) compared and (*b*) contrasted with Hinduism and Muhammadanism. Also if possible, with Jainism and Zoroastrianism.

Satmatnirupan has done much good, but a book up-to-date is needed now.

Text-books are needed on the Textual Criticism of the New Testament—something larger than Howard yet less technical than Warfield (Theological Educator Series), and on the Canon of the New Testament. On the latter could Dr. W. E. Ryle be induced to prepare a little book, a Primer say three times as large as what he has contributed to the *Cambridge Companion to the Bible*, under the heading "The History of the Canon of the New Testament?" This article I have dictated to my students almost *in extenso*, but I should, and I am sure the whole Indian Church would, greatly appreciate a separate Primer on the Canon of the New Testament by that divine.

A primer on Homiletics will also be highly prized.

SOCIETY FOR THE PROPAGATION OF THE GOSPEL.

MADRAS.

The Rev. A. Westcott, M.A., Principal of the S. P. G. Theological College, Madras, (Founded in 1845), has forwarded the following:—

Admission.—Candidates for admission into the College must have passed at least the Matriculation Examination and should be recommended by the District Church Councils. They should also satisfy the Principal in the College Entrance Examination† held three months before the date of admission.

* "What our divinity students need is wise and practical suggestions for the regular work of the ministry, and hints how to meet the difficulties incident to that work".

† The entrance Examination comprises three printed papers of questions on (1) Bible knowledge, (2) Prayer Book, (3) Greek Grammar.

The regulation number of students is 12.

Course.—The course extends over three years for Matriculates and two years for Graduates.

Employment.—After training many are employed as Superior Catechists and some in Educational work. No Mission Agents are ordained but such as have undergone their training in this College. After ordination many are employed as Pastors and a few are in connection with Colleges and High Schools. Some of these become Town clergy. So all the three classes are in a way included in our training.

The Examinations* are conducted by printed papers in the following subjects:—

1. The Bible generally. This paper will contain questions on
   (*a*) the Contents of the Old Testament;
   (*b*) the Contents of the New Testament.
2. The Old Testament: selected portions, with questions on Introduction.
3. The New Testament in Greek: selected portions with questions on Introduction.
4. The Creeds, and the XXXIX Articles, history and contents.
5. The Prayer Book: history and contents.
6. Ecclesiastical History: selected portions.
7. A Selected Work or Works of a Latin Ecclesiastical Writer, together with a passage for translation into English from some Latin Author not previously specified.
8. A Voluntary paper on Elementary Hebrew, with passages from a selected portion of the Old Testament.

An opportunity will be given in this paper for shewing a knowledge of the Hebrew and Septuagint texts of the selected books of the Old Testament.

The Examinations in 1899, to be held about Easter and in October, will be in the following subjects:

1. A general paper on the contents of the Bible.
2. Old Testament.
   (*a*) Psalms, Book I (1—41.)
   [Candidates will be expected to be acquainted with the Bible and Prayer Book Psalters.]
   (*β*) The history of the Northern Kingdom as contained in 1 Kings xii.—2 Kings xvii., together with the Book of Amos.

The paper in these books will contain questions on their subject matter, criticism, and exegesis, together with questions on 'Introduction.'

3. New Testament (in Greek.)
   † (*a*) The Gospel according to St. Mark.
   (*β*) The Epistle to the Galatians and the Epistle of S. James.

The paper in these books will contain passages for translation and questions on the subject matter, criticism, grammar and exegesis of the books, together with questions on 'Introduction.'

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* These are the subjects of the English Universities' Preliminary.
† These subjects will also be set in 1900.

Passages from the English version will be given to be rendered into the original Greek.

4. The Creeds and the XXXIX Articles: history, text and subject matter. Questions will also be set on Apologetics.

5. The Prayer Book: history and contents.

6. Ecclesiastical History.

(*a*) The history of the Christian Church to the Council of Constantinople (inclusive.)

(*β*) The history of the English Church from the earliest times to the Accession of Queen Anne.

7. Augustine in Joh. Tract XXIV—XXVII.

A passage will also be set for translation into English from some Ecclesiastical Latin author not previously specified.

8. A Voluntary paper on Elementary Hebrew with passages for translation from 1 Kings xvii—xxii.

N.B.—An opportunity will be given in this paper for shewing a knowledge of the Hebrew and Septuagint texts of the selected books of the Old Testament. An asterisk will in future be given for excellence in this paper, and may be obtained by those who do creditably in the elementary part only.

Candidates are required to satisfy the Examiners in each of the first seven subjects.

The Examination in 1900 will be in the following subjects:

1. A general paper on the contents of the Bible.

2. Old Testament:

(*a*) Psalms, Book II. (42—72).

[Candidates will be expected to be acquainted with the Bible and Prayer Book Psalters.]

(*β*) The history of the Northern Kingdom as contained in 1 Kings xii.—2 Kings xvii., together with the Book of Amos.

The paper in these books will contain questions on their subject matter, criticism, and exegesis, together with questions on 'Introduction.'

3. New Testament (in Greek).

*(*a*) The Gospel according to St. Luke.

(*β*) The Epistle to the Galatians and the Epistle of S. James.

The paper in these books will contain passages for translation and questions on the subject matter, criticism, grammar and exegesis of the books, together with questions on 'Introduction.'

Candidates will also be expected to shew a general knowledge of the Lord's Life and teaching as contained in the four Gospels.

Passages from the English Version of the selected books will be given to be rendered into the original Greek.

4. The Creeds and the XXXIX Articles: history, text, and subject matter. Questions will also be set on Apologetics.

5. The Prayer Book history and contents.

6. Ecclesiastical History.

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* This subject will also be set in 1901.

(*a*) The history of the Christian Church to the Council of Constantinople (inclusive).

(*β*) The history of the English Church from the earliest times to the Accession of Queen Anne.

7. Augustine. In Joh. Tract XXIV—XXVII.

A passage will also be set for translation into English from some Ecclesiastical Latin author not previously specified.

8. A Voluntary paper on Elementary Hebrew with passages for translation from 1 Kings xvii—xxii.

Subjects taught.—The Subjects taught are those prescribed for the Oxford and Cambridge Universities' Preliminary Examination of Candidates for Holy Orders which serves at the College final Examination.* Standard English books (modern authors) in the various subjects are used. Besides the subjects required for the Preliminary Examination (including Greek Testament and Latin Ecclesiastical Author), the students receive also instruction in Hinduism and Sermon composition, and are afforded opportunity for preaching and teaching. College Examinations by means of printed papers are held every Quarter.

The College has a Chapel in which Divine Service is held thrice daily. Without prayer we feel that study is unprofitable.

WESLEYAN MISSIONARY SOCIETY.

Guindy, near Madras.

The Rev. C. H. Monahan, M. A., the Principal, writes :—

We are carrying on work with a small class of students—seven in number,—who are receiving a theological training. Next year we shall have both theological and teacher students, living together at Guindy, the former receiving all instruction from my colleague and myself, the latter attending the Teachers' College and Branch Training School, Saidapet.

Our course of studies for theological students at present is :

(*a*) *Old Testament*, Judges.

(*b*) *New Testament*, Philippians and Colossians.

(*c*) Theological lectures, based largely on Dr. Beet's *Through Christ to God.*

(*d*) The Second Catechism of the Wesleyan Methodist Church.

(*e*) *Hinduism*, Monier Williams and Rice's Refutation.

(*f*) *Tamil* (i) Grammar, *Nannûl.*
(ii) Prose, *Vinodharasa Manjari.*
(iii) Poetry, *Kural.*

(*g*) Life of Wesley.

(*h*) Sermon writing once a week and practice in preaching three times a week.

Bangalore.

The Rev. J. A. Vanes, B. A., writes :—

There is not much to say about the institution for training our Evangelistic Agents. It was begun in 1879, and has continued ever

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* See page 16 for a sample syllabus.

since. The average number of students during that period has been about 7. At present we do not take any who have not passed the Lower Secondary Examination, and, unless there are special reasons to the contrary, we do not take married men.

The instruction is given in the Vernacular. It comprises study of the Bible, Systematic Theology, Evidences of Christianity, Homiletics, Sanskrit, and Kanarese Literature.

At one time the Greek Testament was attempted, but it was exchanged for Sanskrit.

Hitherto we have not taken any bond from any student.

REMARKS ON THEOLOGICAL EDUCATION, IN INDIA.

Number of Mission Agents in India.

The following statistics give the number of each class, and show that they deserve great attention. As the leaders of the Indian Church, every effort should be made for their improvement. The increase during the decade is also encouraging:

	1881.	1890.
Ordained Agents	461	797
Lay Preachers	2,488	3,491
Male Christian Teachers	3,841	5,297
,, Non-Christian Teachers ..	2,462	3,132
Female Christian Agents	1,643	3,278
,, Non-Christian Agents ..	281	383
	11,176	16,378

Non-Christian Agents, numbering 3,515 in 1890, are included. While they should be replaced as early as possible by Christians, the best apology for their employment at present is that strenuous efforts are made for their conversion. Of all classes, they are, in some respects, the most hopeful.

If Mission Agents in Ceylon and Burma be added to the above, there is an army about eighteen thousand strong. Upon their efficiency and zeal, under God, depends the success of the attempt to render India "obedient to the faith." Their training is a matter of vital importance.

The Two Main Questions.

These are briefly, how to increase the *number* and raise the *efficiency* of Theological Students? To meet the wants of India, the evangelistic agency ought to be multiplied several hundred fold; while, of course, their value depends upon their character. Both questions deserve careful consideration.

Two Classes of Agents required.

The two classes are adult converts and agents who have had a Christian training from childhood. The question is sometimes asked, which class should be preferred? The answer is that there is abundant room for both. Each is fitted for its own work.

Converts in adult life sometimes make admirable Evangelists. They know exactly the feelings of the people; not being trained by Europeans fond of abstract reasoning, they retain the graphic oriental imagery and illustrations which are so effective in popular addresses. The Karen Sau Qwala was an example.

Such men, however, unless well trained, often fail as Pastors. Their stock of Christian knowledge is soon exhausted, and a congregation cannot prosper under a reiteration of the same truths, Sabbath after Sabbath.

On the other hand, there are positions for which men who have had a long course of Christian training, are alone qualified.

Most Indian Theological Seminaries, make provision for both classes of students, a much lower secular standard of education being required on the part of the former than the latter.

Preparation of Students.

The result of training in Theological Seminaries depends greatly upon the character of the material supplied. All missionaries should endeavour to improve it for the *immediate* as well as the *future* benefit of their own stations. The means in operation or suggested will be noticed.

VOLUNTARY WORKERS.

One of the greatest mistakes made in Indian Missions has been the policy of working almost exclusively through a paid agency, supported by foreign funds. The idea has been fostered that a Christian is not bound to do any evangelistic work unless he is in mission employ. This has greatly retarded the growth of the Indian Church. *The History of the Church Missionary Society*, referring to the failure of the movement in Krishnagar, among other reasons, says:—

> "It is clear that the German Missionaries who took charge, such as Deer, Kruckeberg, Linké, Blumhardt, &c.—there were ten in the district in 1848—had not learned the importance of teaching the Native Church the first lessons in self-support, self-administration, and self-extension. Not that they are to be blamed for this more than others. Scarcely any one at that time, at home or abroad, had really grasped that great principle; and in North India especially, the patriarchal system that suited the genius of the German brethren, making each missionary the *ma-bap* (mother and father) of his people, was, kind as it seemed, a real obstacle to the healthy independent growth of the Church." i. 316.

The results obtained in Uganda, where a different policy has been followed, are marvellous. They are thus summarised in the *History of the Church Missionary Society*:—

"Two hundred Native teachers and evangelists scattered over the country, entirely supported by the Church of Uganda itself; two hundred buildings thronged with worshippers or seekers every Sunday, and most of them well filled daily; 10,000 copies of the Luganda New Testament in circulation; 6,000 souls under daily instruction; 50,000 who could read." iii. 738.

The Bible Society's Reporter says:—

"The eagerness of the people of Uganda to possess the Scriptures continues unabated. During 1898 the copies of the New Testament and Bible sold numbered 5,339, in addition to large quantities of separate Portions of Scripture, Prayer-books, hymn-books, and other devotional literature. The amount paid for them was £1,433. Translated into the currency of the country this sum amounted to 6,800,000 cowrie shells, or as much as 340 men could carry at 70 lbs. each man."

It is true that the caste system of India makes an important difference; but this has been, to some extent, overcome, and every effort should be made to bring about a change. The real progress of a Mission is to be tested—not so much by what is done through an agency paid from foreign funds—as by its success in developing the energies of the Indian Church.

The following Resolution was passed at the Church Missionary Quinquennial Conference, held at Allahabad, December, 1898:—

"IV. That the Centenary of the Society is a suitable time for the prayerful consideration of the fact that in our Indian Missions, the ideal of a really self-supporting and missionary-spirited Native Church has not yet been in any large sense attained. The Conference considers that the Committee at Home, and all their Missionaries in India should humble themselves before God for our past failure, and seek counsel from Him as to His will in this matter. It would suggest that steps be taken to form a public opinion on the subject, and to call forth a much larger measure of voluntary and honorary help."

Other Resolutions pointed out the direction in which "voluntary help is specially needed:"

"8. vii. That in view of the overwhelming masses of India, it is urgently necessary to increase largely the proportion of Indian preachers.

"viii. That the members of this Conference would seek to develop and encourage any efforts made by members of the Indian Church in the direction of voluntary missionary enterprise in this land."

Another Resolution (7), after referring to paid evangelistic agency, adds:—

"And, above all, voluntary workers, in addition to paid evangelists."

It is so far satisfactory that, in some cases, a successful beginning has been made in this direction. Details may be given of two as illustrations.

Calcutta.—In this city the Rev. Dr. Macdonald has been able to gather around him a noble band of voluntary workers, who take part every Sunday evening in giving addresses in Beadon Square, a great resort of educated Hindus. One is a European, Mr. Benjamin Aitken, who has kept it up regularly since February 1883. The others are chiefly Bengalis, some of whom have been associated with the services since their commencement about 20 years ago. Among them is the well known Babu Kali Charn Banerjea, M.A., B.L., Pleader of the High Court, lately member of the Bengal Legislative Council. With him may be mentioned Babus Uma Charn Chatterjea and Khatra Mohan Das.

Others who have not been so long associated with the work are Babu Jnana Ranjan Banerjee, M.A. B.L., a professor in the Metropolitan Institution, Babu Behari Lal Chandra, Registrar of Assurances, and Babu Bhagwan Charn Chatterjee, B.A., B.L., Retired Subordinate Judge. To them may be added Babu Harish Chandra Dutt, the oldest member living of the Dutt family.

Singing has been a feature of the work for many years. Babu Kali Charn Banerjea, brought up all his sons to do this. These sing only in Bengali, but certain Khasi students from the Duff College sing English hymns very sweetly.

The circulation of Handbills in English and Bengali, is also kept up regularly.

Voluntary evangelistic services, maintained for twenty years with unabated zeal, are most encouraging. Some details have been given to show that among those who take part there are gentlemen of good social standing as well as others in subordinate positions.

Madras.—The second example is purely Indian. About 1887, the late Rev. W. T. Satthianadhan, in charge of the Southern Madras Pastorate of the C. M. S., started a Preachers' Association in connection with Zion Church, Chintadripettah.

At first the preaching was confined to the streets of Madras, with two hours' work in a week. As time went on, the Association was divided into two groups, one of them working in Chintadripettah and the other in John Pereira's. On the last Saturday of every month, the two groups carry on a united preaching in an important centre of Madras.

In 1890 an annual preaching tour to villages not far from Madras formed a new feature of the evangelistic work. Later on the tours were made half-yearly to enable more villages to be visited.

The Report of the Preachers' Association, published in 1897, gives the following account of one of the tours :—

"In October 1896 a notice was sent round announcing to the members and friends of Zion Church that the tenth preaching tour would

commence on Monday, the 21st December 1896, and that its centre would be St. Thomas' Mount. This was, in short, an appeal for men and not less than forty-six responded to this appeal. Of these forty-six men, four were members of the C.M.S. Itinerant band, started lately in connection with the Madras Native Church Council and five were from Ratnam and Brothers' Bagani Band and four of them were Brahmin converts, another four were graduates and seven were under-graduates of the Indian Universities, and two were respectable Government officials, three were Clergymen, and ten were juvenile preachers. One of them came from Pallavaram and another one from Black Town, and thirty-six went from the Southern Pastorate, Madras, and seven joined the band at St. Thomas' Mount.

"The tenth preaching tour is also remarkable as a trip in which the largest number of flags and musical instruments were used. There were sixteen different coloured flags with short Scripture texts on; and five violins, two tamburs, five pairs of cymbals, and five triangles were used.

"After a word of prayer, the preachers started for St. Thomas' Mount on Monday, the 21st December, which day also happened to be St. Thomas' day. Both in going and returning, the members distributed tracts and handbills to their fellow-passengers in the Railway train, and whenever the train stopped at the halting stations, a few minutes were spent in preaching the gospel to hundreds of people in Railway carriages. The members met in the C.M.S. School Hall at St. Thomas' Mount at 4 P.M. on Monday, and before going out for their open-air meeting, they knelt down together and pleaded like Moses of old that God's presence might go with them and fill all the members with His own spirit.

"After prayer the whole band formed a long procession with flags and banners and marched together singing through the main Bazaar Street, and conducted the first evening preaching from two centres. About two hundred people came together to hear the gospel message at each of these centres. The preaching was kept up with much vigour for nearly three hours, at the close of which the whole band returned together to the C.M.S. School and conducted an interesting evangelistic service from 7 to 9 P.M. with magic lantern illustrations. A large number of slides, mostly illustrative of the life of our blessed Lord, gave a splendid opportunity for presenting the truths of the Gospel to the spiritual edification of both Christians and Hindus. The Hall was overcrowded with men, women, and children and, for the space of two hours, there was not the slightest stir or disturbance and the audience listened to the gospel preaching with rapt attention. The day's work closed with a short prayer meeting for the preachers. On Tuesday and Wednesday and Thursday, villages were visited in the mornings and evenings. The whole band of forty-six men were divided into half a dozen groups. From early in the morning till late in the evening, for nearly sixteen hours every day, the preachers were either occupied in preaching the gospel or in preparing themselves for the work. Their programme for the day was to get up at 4 A.M., have their private devotions, meet together immediately, after taking a cup of coffee, at 5 A.M., for an hour's Bible reading, and the village preaching from 6 to 12 A.M. Then

followed a short prayer meeting from 2 to 3 P.M., and visiting villages again from 3 to 6 P.M., and evangelistic services in the School Hall from 6 to 9 P.M. The last prayer meeting lasted for about 30 minutes, and when preachers went to sleep, it was as late as 11 P.M.

"All the forty-six members lived together, ate and slept together under the same roof, as if they were members of the same family. Their food was ordinary and simple without any of the luxuries of a city, and it was served on leaf plates in the simplest Indian style. The evening work was all confined to St. Thomas' Mount. Magic lantern exhibition on Monday, a Lecture in English on Temperance to educated Hindus on Tuesday, with the Rev. W. Wace in the chair, and a grand torch light procession and lyrical preaching on Wednesday formed the evening engagements."

The Southern Pastorate has found a worthy successor to the Rev. W. T. Satthianathan in the Rev. W. D. Clarke, B.A., his son-in-law. During 1898 the Zion Church Congregation, besides being self-supporting, made collections for different objects. It is true that a grant was required for schools, largely attended by Hindu children; but the 'Spiritual Agency" was maintained by the Congregation.

The American Episcopal Methodists employ voluntary workers on a very large scale. An article by the Rev. C. L. Bare, M.A., of Reid Christian College, Lucknow, in *World Wide Missions*, says:

"Forty-two years ago we had but one Native Christian worker, and he had been given to Dr. Butler by the Presbyterian missionaries at Allahabad. Now we have 3,654 workers, 143 of whom are members of Annual Conferences, 506 are local preachers, 741 are exhorters, and 1,125 are Bible readers, teachers in schools, zenana visitors, and doctors. ....Over 11,000 last year were added by baptism to our Church in India."

The Native Christian community in connection with the mission now numbers 106,000. All the above were not voluntary workers, but many were voluntary workers.

Training of Voluntary Workers.—Every Mission Station should be a seminary for training such workers. With regard to every Christian, it should always be considered for what form of labour he is best qualified, and he should be urged to undertake it. Some men who would fail as preachers might make good Sunday School teachers or district visitors, &c.

Voluntary preachers especially require some training for their work. The Sixty-ninth Report of the Free Church of Scotland gives an account of the mode adopted at its Livingstonia Mission, East Africa:—

"On Fridays, after work ceases at 5 P.M., most of the older members of the Church meet together in the Preachers' Class. The duty of aggressive effort on the part of the Church is laid on every member on admission, and the Preachers' Class is conducted with a view to helping

them in preparing for this duty. Notes of a discourse on some passage of Scripture are written down on a blackboard, and those who are preparing to be teachers or pastors copy them into their notebooks, as a help for their future work. Besides this skeleton sermon, there is oral instruction given with explanations of any difficulty, and their work and experience of the previous Sabbath may be discussed, and help given to them with regard to questions raised by their hearers.

"At the close volunteers are called for, to go to preach at the different villages, beginning with the more distant. They go to these two and two, and usually take turns in going to those far away and those near at hand. No pay is given for this evangelistic work, but a few beads are usually given to enable them to buy food at the distant villages. To reach these, the preachers have to leave on Saturday forenoon, descend some 2,800 feet to the lake shore, and walk from five to ten miles along rough, broken paths to reach their destinations. They return on Monday, in time for afternoon school. Some places, on account of the dangerous conditions of the rivers when in flood, can only be reached in the dry season. For those looking forward to be teachers and pastors, we consider this service as of great value in preparing them for their future work, and fitting them to endure the hardness in store for them if they are to do that work faithfully.

"During the year, 46 of the church members have taken a share in this duty, and have conducted over 600 services." P. 98.

It is of the utmost importance to develop the energies of the Native Church. The Rev. D. McIver said at a Mildmay Conference :—

"In the south of China probably seven-eighths of our membership have been brought in, not directly as the result of the preaching either of the European Missionary, or of the appointed Chinese evangelist, but simply from private Christians telling to their friends and neighbours about the Saviour they had found."

The same cause has also had a greater effect in India than all the preaching of missionaries. It has been well said "working matters in family lines is a tremendous power." The following remarks from *Native Church Organization* (C.M.S.) deserve careful consideration :

"It is remarkable how often in modern Missionary annals great success has been found to have arisen in a large degree from the zealous efforts of *private individual Native Christians*, of men who have not been the salaried agents of a foreign Missionary Society. The first impetus is indeed given through the instrumentality of the European evangelist, or of the agents employed by him. But when large and rapid extension has followed, it will almost always be found to have been effected by activity of the kind above referred to. The Committee, therefore, cannot too strongly urge what past experience has so plainly taught, the necessity of stimulating native converts from the first to voluntary evangelistic efforts.

"With a view to the Native Church being a real Evangelising Agency, the first principle to be attended to, is that of impressing upon

every convert the duty of making Christ known to others; while the gifted amongst them should be trained for the special office of a teacher.

"The duty belongs to all converts—the office to the gifted few.

"Simple as this principle appears, it is the *besetting temptation of every zealous Missionary* to violate it by becoming the chief teacher, and so overshadowing mutual instruction. There is danger lest the native plants, which might put forth vigorous shoots under the canopy of heaven, should grow up thin and weak under the shade of European superiority.

"It is sometimes said that endeavours to stir up the Native Christians to voluntary aggressive effort amongst the heathen must be deferred till a higher spiritual tone has been attained. On the contrary, the absence of these efforts is often the cause, rather than the consequence, of a low spiritual condition in native congregations." *

Desiderata.—The Quinquennial Conference recommended that Missionaries should "humble themselves before God for past failure," and that steps be taken to "form a public opinion on the subject."

The question of self-support has received a good deal of attention, but "self-extension" requires "public opinion to be formed" on the subject.

It is desirable that there should be a careful inquiry as to the progress made in this direction all over India, with an appeal to Missionaries, and suggestions regarding forms of labour.

The duty of Christians to their heathen countrymen is a subject which has been almost, if not entirely, ignored by Christian publishing Societies in India. Appeals, with directions, should be prepared in every important language.

Home Committees might make "self-extension" a separate heading in the reports required from their agents, if not already done. This is most desirable as calling attention to the subject.

The voluntary agency should be regarded as a NURSERY FOR EVANGELISTS, the most promising men being sent to Theological Seminaries.

The *Christian Endeavour Movement* is calculated greatly to develop the energies of the Indian Church. A few have feared lest it should eventually be rather a source of weakness. Such may be the case, to some extent, if Pastors hold aloof from the movement; but let them be its mainspring in their own congregations, and it will be a "tower of strength."

TEACHERS AND CATECHISTS AS A SOURCE OF SUPPLY FOR THEOLOGICAL STUDENTS.

The majority of the students have been previously employed as Teachers, Catechists or Readers. The Rev. J. Duthie says:—

"In the Travancore Mission of the L. M. S., the *sine qua non* for admission to our Theological Seminary is previous trial in, and, as far as

* "Native Church Organization, Church Missionary Society," pp. 9—11.

can be ascertained, fitness for, Mission work. Our students are all young men who have been employed, for longer or shorter periods, as Assistant Catechists. We are not prepared to spend labour and money on men wholly untried in the Mission. Educated men are, of course, much desired as Theological Students; but education alone does not qualify for entrance to our classes."

In villages where there are only a few Christians, in some cases the teacher also acts as Catechist. The Free Church Mission Report for the Chingleput District says: "Teacher Catechists are stationed in ten villages, and in addition to discharging their duties as teachers, they conduct short morning and evening services for the Christians."* The same course is followed in several Missions.

The Rev. A. Gehring, Leipzig Evangelical Mission, writes that some training is given to all their teachers to enable them also to act as catechists :—

"There are many Christians in the *diaspora*, who cannot be left without some person to take care of their spiritual wants, the Missionary being unable to see them oftener than once a month. To meet this want, all our village teachers must do more or less catechists' work. Therefore and as religious lessons are compulsory in all our schools, our teachers are trained as it is done in our Seminaries at home *i.e.*, religious training forms an essential part of the course of studies in our Teachers' Seminary. The course is triennial, and besides those subjects which are necessary for the students to pass for a Teacher's Certificate, we teach explanation of Luther's Catechism and Catechetical Exercises, Introduction to the Bible; with Bible reading, Sacred History, Scripture History, a short account of Church History, Church Year and Church Service Order. For these subjects text books have been adopted (in Tamil)."

Continued Training of Mission Agents.

It is a common complaint that even University graduates lay aside their studies on the completion of their college course. When a Master of Arts receives his degree at Oxford, he is told by the Vice-Chancellor, that he has simply obtained the right of "commencing in the Faculty of Arts." Mission Agents who have had a much less complete course of training than University graduates, are still more liable to commit the above mistake. The Rev. Dr. J. P. Jones, American Madura Mission, says :—

"The more I have experience with the ordinary pastor the more do I believe that his training should not entirely cease with his ordination. The danger of intellectual stagnation and an arrest of progress is one to which many pastors are peculiarly liable; and they should be assisted and urged to continue a systematic course of study both for intellectual culture and spiritual nourishment. It would help very considerably in

* Sixty-ninth Report, p. 66.

arresting what is too frequently witnessed, namely, premature senility and barrenness of service." *

Dr. Jones was asked to give an account of the Examination system of his Mission. He writes:—

"The Madura American Mission has had a scheme of lessons for its Agents for many years, by which they are constantly kept advancing intellectually, and are much better qualified to teach and feed their congregations. The pastors and the aged excepted, all Mission Agents are included in the scheme.

There are four Classes, including (1) English Class, (2) First Class, (3) Second Class, (4) Women's Class.

As an illustration of the studies in which they are directed, I append the studies of the last year:

March Examination.

This is conducted by each Missionary in his own field with his own agents. The lessons below were appointed for March, 1900.

I. General Lessons.

1. Church History, pp. 34—53.
2. Companion to Bible, pp. 305—328.

II. English Class.

1. Theology—" Atonement."
2. Life of Christ, pp. 285—323.
3. Bible—Hebrews, Chapters 1, 2, 3, 4.

III. First Class.

1. Theology, with English Class.
2. Life of Christ do. do.
3. Bible—II, III John, Jude.

IV. Second Class.

1. Beschi's Book for Catechists, Chapters 7—9.
2. Bible—II Thessalonians.

V. Women's Lessons.

1. Elijah, Chapters 12, 13.
2. Scripture History, pp. 42—45.
3. Acts, Chapters 5—8.

September Examination.

I. General Lessons.

1. Church History, pp. 20—34 ... Rev. J. S. Chandler.
2. Companion to the Bible, pp. 269—305 Dr. Tracy.

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* *Bombay Decennial Conference Report*, p. 387.

II. English Class.

1. Theology—Sin and Incarnation ... Dr. Jones.
2. Life of Christ, pp. 259—285. ... Rev. J. C. Perkins.
3. Bible—Titus and Philemon ... „ W. W. Wallace.

III. First Class.

1. Theology, with English Class ...
2. Life of Christ „ „ ...
3. Bible—1st John ... ... Dr. Washburn.

IV. Second Class.

1. Beschi's Book—Three Chaps. 4, 5, 6. Rev. D. S. Herrick.
2. Bible—1st Thessalonians ... ... „ C. S. Vaughan.

V. Women's Lessons.

1. Elijah and the Secret of his Power, Chapters 10, 11 ... ... Mrs. Vaughan.
2. Scripture History, pp. 38—42 ... Miss Swift.
3. Acts, Chapters 1—4... ... ... „ Root.

VI. Essays.

1. The Extent and Evil of Astrological Belief in this District and the ways of meeting it ... ... Mr. S. Chinniah, B.A., L.T.
2. The Personal Character of the Christian as a Factor in the Coming of Christ's Kingdom in this District. Rev. S. Simon.

With a view to preparation for these semi-annual examinations, the agents of each station are examined monthly by their missionary and pastors in assigned portions of the lessons.

We find these lessons very stimulating and helpful to all our men.

In addition to this we have also a Prize Bible Examination for all our agents. I append the scheme for the present year on I Corinthians. The prizes are Rs. 12, Rs. 10, Rs. 8.

SUBJECT:—THE FIRST EPISTLE TO THE CORINTHIANS.

Part I.

For all Candidates.

1. The Situation and Character of Corinth.
2. How Paul founded the Church there.
3. Conditions in the Church which led to the writing of the Epistle.
4. Time and Place of writing.
5. Analysis of the Contents of the Epistle.
6. The Relation of Chapter 13 to what precedes.
7. The Argument of Chapter 15.
8. Topics for Special Study.
    (1) Party Divisions in the Church at Corinth.
    (2) Church Discipline.
    (3) Public Worship.
    (4) The Collections for the Saints at Jerusalem.

(5) The Administration of the Lord's Supper.
(6) The Position of Women.
(7) Celibacy, Marriage and Divorce.
(8) Define the Character of the Spiritual Gifts mentioned in Chapter 12.
(9) Love, the Supreme Virtue.

9. Explain the following expressions :—
"Called to be saints" (1 : 2).
"The day of our Lord Jesus Christ (1: 8).
"To deliver over to Satan" (5 : 5).
"All things are lawful unto me" (6 : 12).
"Thus I say by way of permission, not of commandment (7 : 6, 25, 40).
"The time is short" (7 : 29).
"That Rock was Christ" (10 : 4).
"Anathema Maran-atha" (16 : 22).

PART II.

For the First and English Classes only.

In addition to Part I.

1. Help from the Book of Acts in studying the Epistle.
2. Paul's use of the O. T. in this Epistle.
3. The connection of Apollos with the Corinthian Church.
4. The Mission of Timothy to Corinth.
5. The Relation of Paul and Sosthenes.
6. The Teaching of the Epistle in regard to the work of the Holy Spirit.
7. The Obligations of Christian charity paramount to Christian liberty.
8. Paul's Conception of the Sacraments :—
   (*a*) Baptism, (*b*) The Lord's Supper.
9. Paul's Conception of his Apostleship.
10. Paul's Conception of the Gospel in this Epistle.
11. The Contrast of Adam and Christ in Chapter 15.
12. The Controlling Principles of Paul's life as seen in the Epistle.
13. The Eschatology of the Epistle compared with that of the earlier Epistles to the Thessalonians.
14. A Comparison between the Corinthian Church and the Native Church in India.
15. Prepare Sermon *Outlines* on the following texts ; 1 : 18 ; 3 : 11 ; 3 : 16—17 ; 10 : 31 ; 12 : 31 ; 16 : 22.

PART III.

Memoriter Study for Women who do not take Part I.

1. Paul's Thanksgiving (1 : 4—9).
2. The great subject of his preaching (1 : 23, 24 ; 2 : 1—5).
3. The offices of the Holy Spirit (2 : 9—11 ; 6 : 11, &c.,
4. The Sanctity of the Body (3 : 16 17 ; 6 : 15, 19—20).
5. Christian Stewardship (4 : 1—2 ; 9 : 17).
6. Punishment for Sin (6 : 9, 10).

7. The manner of deciding quarrels among Christians (6: 1—8.)
8. The difference between Christian and worldly knowledge (8 : 1—3).
9. Christian Liberty (Chapters 8, 9, 10).
10. Instructions in regard to the Lord's Supper (11 : 17—34).
11. Spiritual Gifts (Chapter 12).
12. Love (Ch. 13).
13. The Resurrection (Chapter 15).
14. Systematic Benevolence (16 : 12).

W. W. W.

There is an entrance examination conducted annually by the Mission with a view to classify as above all our new agents.

In these various ways our agents are kept active and progressive in their studies, and are preserved in good part from yielding to the intellectual stagnation incident to village life.

The Rev. E. S. Carr, M. A., Chairman of the C. M. S. Tinnevelly Church Council, was asked for similar information regarding Tinnevelly. He writes :—

As regards Agents who are regularly at work, those who are up to the standard of the Bishop of Madras' Bible Prize examination, go in for that, and for those who do not go in for that, we have a Mission Scripture examination each year, and are very particular that all Agents under 55 years of age should go in for it. Their promotion, &c., depends to a certain extent upon the results.

In each examination there is one book from the Old Testament, (two if short, *e.g.*, Ezra and Nehemiah) one from the New, portions of the Articles and Prayer Book; and in the Bishop's examination a portion of Church History is added.

I enclose a list of the subjects for the Bishop's and Mission Scripture examinations for the last two years.

Bishop's Prize Examination.

1898—1. Isaiah and his Times.
2. The Acts of the Apostles.
3. Articles XXV to XXXIX.
4. Church History, A.D., 900 to 1800.

1899—1. Deuteronomy.
2. Epistle to the Romans.
3. Articles I to V.
4. Church History. The first four Centuries.

Mission Examination.

1898—1. II Book of Kings.
2. 1 Corinthians.
3. { Article XIV to XVI.
Prayer Book, From Litany to the end of Collects.

1899—1. Ezra and Nehemiah.
2. 2 Corinthians.
3. { Articles, XVII and XVIII.
Prayer Book, Communion Service.

The Rev. Dr. T. J. Scott, Principal of the Theological Seminary, Bareilly, was asked about the Examinations of Mission Agents connected with the American Methodist Episcopal Mission. He writes:—

"There are three courses of study for Native mission workers in the Methodist Mission. One extending over eight years for unordained workers, one extending four years for members of our Mission Conferences, and the Seminary course of three years. The one for unordained workers is alternate studies, Urdu or Hindi as the worker may prefer. The Conference course of four years also in part is alternative. The Seminary course is three years as in the Report I sent you. It does not follow that all graduates from the Seminary will be ordained. This depends on after development and usefulness. But all our graduates, if they continue in the work, must take at least four years' course in the work after leaving the Seminary. If they remain as unordained workers, they will at least take the last 4 years of the 8 years' course mentioned above, and if they enter an Annual Conference a 4 years' course is provided for them. Besides this, we are thinking of getting up a post graduate course for Seminary graduates."

Dr. Scott has forwarded the course of studies for eight years. The list of books in Urdu and Hindi is too long to be printed. The Theological Seminary Course will give an idea of their character.

Desiderata.—The principle of continuous study on the part of Mission Agents is admirable, and it should be adopted by every Mission in India. It is evident, however, that its value will depend a good deal upon the wisdom with which it is planned. A very careful selection of subjects should be made, and adequate helps should be provided. Suppose that Jeremiah is prescribed. A vernacular agent who has nothing but the Bible itself to assist him in its study, labours under great disadvantages. It may be said that information on the subject may be given orally by the Missionary, but this can be imparted only occasionally, and does not stimulate private study.

There should be two series of Helps, somewhat like Clark's Bible Class Handbooks and Primers. Each Mission would have its own denominational literature, but on several subjects, &c., such as Bible Geography, Commentaries, one text book would do for all.

The scheme deserves careful consideration.

ANNUAL CONFERENCES AND EXAMINATIONS.

The most earnest Christians at home have felt the need of conventions or conferences for deepening the spiritual life. Much more are they needed in India by Indian workers. Dr. Duff puts the following exclamation in the mouth of a Missionary:—

"Oh it is easy for you at home to maintain a blazing fire on the borders of an ancient forest . . . . ; but to feed the flames on the very

crest of perpetual frost and snow—this is to maintain the fire of devotion burning bright in the frightful solitude of an idolatrous city in India." *

The C. M. S. Quinquennial Conference passed the following Resolution :—

"2. (iii) That the Conference suggests to the Parent Committee that it should encourage gatherings (to last, say for a week) in all parts of the Indian Missions for the Indian Clergy and Lay workers for the deepening of the spiritual life, to be conducted in the vernaculars, when possible, by suitable Missionaries, European or Indian, of approved evangelistic power and experience; and that, where such men are forthcoming, every facility should be given them to carry on such work, pecuniary help for travelling, &c., being provided when necessary."

The American Madura Mission has an annual meeting in September of all the Mission Agents, at which both deepening the spiritual life and developing the energies of the Indian Church receive attention. The Programme for 1899 is given below :

Madura, Wednesday, September 20th, 1899.

CHRISTIAN ENDEAVOUR DAY.

GENERAL SUBJECT :—THE CHRISTIAN ENDEAVOUR ARMY.

Chairman.—REV. F. E. JEFFERY.

A.M.

8. Praise Service ... ... Chairman.
8.30. The War Call—"Saved to Serve." Rev. J. E. Tracy, D.D.
9. Business Lesson.
(*a*) Appointing Nominating Committee.
(*b*) Treasurer's Report ... Mr. Samuel Teacher.
(*c*) Secretaries' Reports with Roll Call of Societies and Reports by Stations ... ... Mr. Samuel Joseph.
9.45. The War Cry—"For Christ and the Church." ... ... Rev. Y. J. Taylor.
10. The Army Covenant—"The Pledge." Rev. S. Simon.
10.20. Army Enthusiasm—Seen in the Growth of C. E. ... ... Rev. J. P. Jones, D.D.

P.M.

2. Praise Service and Prayer ... Mr. V. Santiagu.
2.30. Picket Lines—(*a*) C. E. in Village Congregations. Rev. A. Gnanamuthu.
(*b*) C. E. in Hindu Schools ... Rev. M. S. Thirithuvathasan.

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* *Missions, the Chief End*, p. 157.

Election of Officers.

3. Recruits—"Junior Societies." ... Mrs. H. C. Hazen.
3.20. The Army Spirit—(*a*) "The Tenth Legion." ... ... Rev. J. S. Chandler.
(*b*) "The Morning Watch." ... Mr. C. T. Alagasundaram.
(*c*) "The Consecration Meeting." ... ... Mr. Azariah, Sec. Y.M.C.A.

P.M.
4.30. Procession.

Evening.

7.30. Concert—"Songs of Victory." The Karur Brass Band will be present to give music during the day and in the evening. Let each Society come prepared with songs and money offerings for the work of the District and Presidency Unions.

Thursday, September 21st.

A.M.
8. Sermon ... ... Rev. J. P. Jones, D.D.
9.10. Addresses :—
1. The American Board ... Dr. Washburn.
2. Lesson to be learned from the recent persecution of our Christians ... ... Rev. J. C. Perkins.
3. The Personal Influence of the Teacher ... ... Mr. J. Gunarathnam, B.A.

10.11. Reports of Stations :—

	Minutes.
Battalagundu	10
Dindigul...	13
Madura	10
Manamadura	10
Melur	8

P.M.
2. Prayer Meeting ... ... Dr. Tracy.
2.30. Essay and Discussion—Astrology... Mr. S. Chinniah, B.A., L.T.
3.15. Reports :—

	Minutes.
Mandapasalai	15
Pasumalai Station and Seminary	6
Pasumalai College ...	6
Periakulam	12
Tirumangalam	10
Palani	10
Tiruppuvanam ...	5
Madura Medical ...	8
Madura High School ...	4

Madura Women's Work :—

Miss Noyes	...	4
Miss Swift	...	4
Miss Root	...	3
Miss Barker	...	3

7. Street Preaching.

Friday, September 22nd.

I. PASTORS' CONFERENCE.

Chairman—Rev. M. Eames.

A.M.		
8—9.	Prayer Meeting... ...	Rev. A. Savarimuthu.
9—9.45.	Essay—Caste Suppression Society	Rev. M. S. Nallathamby.
9.45—10.15.	Library of a Pastor ...	Rev. S. Simon
10.15—11.	Conversation between Pastors and Missionaries on Church affairs.	

II. AGENTS' LESSONS.

8.15—8.50.	General Lesson—Church History	Rev. J. S. Chandler.
8.50—9.25.	General Lesson—Companion to the Bible	Rev. J. E. Tracy, D.D.

English and First Classes.

9.25—9.55.	Life of Christ	Rev. J. C. Perkins.
9.55—10.25.	Theology	Rev. J. P. Jones, D.D.
„ „	Second Class—Scripture History.	Rev. D. S. Herrick.
10.25—10.55.	Bible Lessons { English Class.	Rev. W. W. Wallace.
	Bible Lessons { First „	Rev. G. T. Washburn, D.D.
	Bible Lessons { Second „	Rev. C. S. Vaughan.

III. WOMEN'S MEETING AND LESSONS.

(1)	Elijah and the Secret of his Power.	Mrs. C. S. Vaughan.
(2)	Scripture History... ...	Miss E, M. Swift.
(3)	Acts of the Apostles	Miss M. M. Root.

IV. HELPERS' ENTRANCE EXAMINATION.

P.M.

2—5. Anniversary of Native Evangelical Society.

2. Public Meeting. (Programme to be prepared by N. E. S. Committee.)

3.15. Business Meeting.

7.30. General Conference.

Discussion :—Our Defunct Congregations—The Causes and Remedies.

To open the discussion ... ... { Mr. T. Loomis. / Rev. S. Isaac.

Saturday, September 23rd.

A.M.
8. Prayer Meeting... ... ... Rev. P. Thomas.
8.30. Essay and Discussion—The Character of our Christians as a Factor in the Progress of Christ's Kingdom in the District ... . Rev. S. Simon.
9.30. Lord's Supper ... ... Rev. J. C. Perkins.
P.M.
2. Anniversary of Widows' Aid Society.

Sunday, September 24th.

P.M.
7. General Meeting.
Leader—Rev. H. C. Hazen.
Subject:—Abiding in Christ.
(1) What it is ... .. Rev. P. Asirvatham.
(2) How Attained ... ... Mr. Samuel Joseph.
(3) Its Blessedness... ... Mr. M. Solomon.
(4) Its Power ... ... Rev. M. Eames.

Note:—The first 15 minutes to be given to Praise.

Monday, September 25th.

A.M.
8. Pastors' Union.
P.M.
2. Meeting with Representative Pastors.

The foregoing Programme is admirable: well calculated to benefit the Indian Church in every respect. Something of the kind should be adopted by every Mission in which it is not already in operation.

INCREASED CIRCULATION OF CHRISTIAN LITERATURE.

Importance.—The value of literature is thus graphically shown by Arnott:—

"*Books!*—The miracle of all my possessions, more wonderful than the wishing-cap of the Arabian Tales; for they transport me instantly not only to all places, but to all times. By my books I can conjure up before me, to vivid existence, all the great and good men of old; and for my private satisfaction, I can make them act over again the most renowned of their exploits. Poets recite their compositions before me; orators declaim; witty men amuse me; learned men explain the sciences; wise and holy men instruct and counsel me."

Even in England Christian literature is needed: much more so is this the case with Mission Agents in India. Many of them are solitary labourers in heathen villages, surrounded by depressing influences. They require all the support and encouragement

which can be afforded by a good supply of animating Christian literature. Without it how can a self-supporting, self-propagating Church be raised up? Christian literature is also indispensable for evangelistic purposes. After an address has been given, the circulation of leaflets is most desirable, if possible to maintain and deepen any impression produced. "The harvest truly is plenteous, but the labourers are few." On the other hand, millions, beyond the sound of the voice, may be reached by the printed page.

Where this powerful agency is not employed or only to a very insufficient extent, the work must suffer accordingly.

In the early days of Indian Missions, before education had made much progress, Christian literature was of much less importance than at present. There are now upwards of four millions under instruction, and at the census in 1891, there were twelve millions, not under instruction, but able to read and write. The number of readers must be increasing at the rate of upwards of a million a year.

Sir William Hunter says that the result of education in India has been "a revival of letters such as the world has never seen." The issues of the Native Presses, however, are generally saturated with the popular mythology; many of them have a demoralising tendency. The late Professor Wilson says that "the greater number of Hindu tales turn upon the wickedness of women—the luxury, profligacy, treachery, and craft of the female sex." Not a few are directly anti-christian.

Besides counteracting the issues of the Native Presses, the Indian Churches every year require a larger supply of Christian literature to fit them for taking an active part in the great work of evangelizing their country.

While the relative value of some agencies may increase, under altered circumstances, that of others may diminish. Dr. Weitbrecht says:

> "Owing to the great extension of Government education, and the pressure on Mission Schools of examinations and education codes squeezing down religious instruction to a minimum, the provision of Christian literature for the army of readers is rapidly overshadowing the question of conveying a limited amount of Christian instruction to the comparatively few who attend Mission Schools."*

Present Supply Indadequate.—Most of the great Missionary Societies publish weekly or monthly papers, intended primarily to benefit their agents. *The Friendly Instructor*, published at Palamcottah by the Church Mission, is now in its 51st year. A Quarterly *Homiletical Magazine*, for Tamil preachers, has been commenced at Nagercoil, and 1,300 copies are printed.

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* *London Missionary Conference.* Vol. II. p. 262.

Christian tracts and books, as far as means permit, have been provided by Tract Societies, the Christian Literature Society, and the Christian Knowledge Society. Several Missions have also taken part to a limited extent.

While something has been done, the supply of Christian literature in India, as stated in the "*History of the London Missionary Society, is*

"Inadequate both as to quantity and quality."

This statement is supported by the following Resolution, passed at the C. M. S. Quinquennial Conference at Allahabad :—

"12. (iv.) That this Conference desires to press upon the Christian Book Societies in India the importance of pushing more vigorously the circulation and sale of Vernacular Literature, and to urge Missionaries and Pastors to aim at creating a greater demand for it, especially amongst Christians."

The need of such a Resolution is well shown by an examination of the state of things in the Telugu Missions of South India, a fair average specimen, it is believed, of the whole field. It has been selected on account of the necessary statistics being available.

Circulation of Christian Literature in the Telugu Field.

Before giving details under this head, the Telugu Missions may be briefly noticed.

Of all the Dravidian languages, Telugu is spoken over the largest area, and by the greatest number of people. It is current along the Eastern Coast from about Pulicat to Chicacole, where it begins to yield to the Oriya. Inland it extends to about the middle of the Peninsula. It is the vernacular of about 20 millions, while Tamil is spoken by about 15 millions.

The first Protestant Mission to the Telugus was commenced by the London Missionary Society in 1805. The Telugus were greatly neglected for a long time by the Christian Church. The American Baptist Mission was commenced in 1836. For some years the visible results were small. In 1853 it was asked for the second time at the Annual Meeting, "Shall the Mission be reinforced or discontinued ?" At an evening meeting it was called "The Lone Star Mission," as it had only one station, Nellore. This led Dr. S. T. Smith, author of the American National Hymn, to write a poem, entitled, "The Lone Star." It produced such an effect that it was unanimously voted to reinforce the Mission.

The visible fruit, however, continued to be so small that in 1862 it was asked for the third time, "Shall the Telugu Mission be abandoned ?" The Rev. L. Jewett told the Committee that if the Union declined to send him out, he would go back alone, and

if need be, to die among the Telugus. This settled the question, and the Telugu Mission is now one of the most prosperous in India.*

At the Missionary Census of 1890 out of 559,661 Native Christians in India, 120,088, about one-fifth, were Telugus.

During 1899 there were 134 Foreign Ordained Missionaries in the field belonging to the following Societies; American Baptists, 43; Lutheran Societies, 37; London Mission: 14; Church Mission, 15; American Episcopal Methodists, 7; Wesleyan Mission, 6; Gospel Propagation Society, 5; Independent, 4; Arcot Mission, 3.†

Of ladies there were at least 63, but probably several more, as some Missions do not give their names.

Telugu Missions depend, to a very large extent, upon the Madras Religious Tract and Book Society for their supply of Christian literature. The Christian Knowledge Society publishes to a small extent. The Christian Literature Society provides school books, and some general literature leavened with Christianity. The Baptist Mission publishes a magazine and a Hymn book.

School books *must be provided;* so they are left out of account. Judging from the *data* afforded by the ledger of the Madras Tract Society, the following results are obtained, tested under four heads.

Missionaries, American and European	134
Ladies	63
	197
Purchasers of Tracts and Books	56
Non-Purchasers	141

The total proceeds of sales amounted to Rs. 627—made up as follows: above Rs. 75, two purchasers; Rs. 50—75, two; Rs. 30—50, one; Rs. 20—30, four; Rs. 10—20, nine; Rs. 6—10, eleven; Rs. 3—6, six; Rs. 2—3, six; Rs. 1—2, six; under one rupee, nine.

A gratuitous supply of Handbills, forwarded post-free, is offered to every Missionary in the Telugu country. Eighty-six accepted the offer; 111 did not apply. Some, however, might obtain a share of those sent to a station; but out of 95 stations 61 received supplies, while 34 received none, the latter including some important stations.

In the matter of Subscriptions to the Society, the case was still worse. In 1897-8, twenty-five subscribed; 172 did not

* Abridged from an interesting History of the Telugu Mission by the Rev. Dr. Downie.

† Numbers taken from The Protestant Missionary Directory for 1899.

subscribe. Out of 38 English Missionaries, only three subscribed, besides two ladies. Out of every hundred, 87 did not subscribe.

Lastly, out of 197 Americans and Europeans only one offered to the Madras Tract Society a MS. for publication.

Tested under four heads,—purchases, circulation of evangelistic literature, subscriptions, and literary labour, it will be seen that, on the part of the majority of Missionaries, there is a loud call to take more interest in Christian literature.

As already stated, the Telugu Mission is a fair average example of Indian Missions. It contains some very zealous workers.

How to improve this state of things will next be considered.

Measures to Increase the Circulation.

1. **Home Committees should show their interest in Christian literature by requiring information from their Missionaries as to what they are doing with regard to it.** Any thorough reform must begin here. Missionaries may be expected to reflect largely the ideas of Home Committees. Their attention will naturally be given to the points on which they are expected to report. If Home Committees ignore the subject, it is not surprising that their Missionaries should do the same.

Were Home Committees asked whether they thought their Missionaries should circulate the Scriptures and other Christian literature, they would undoubtedly answer that they should. If so, is it not desirable to know what they are doing in this respect? Some years ago it was suggested to the Secretary of a great Missionary Society that this should be included in the Society's Statistical Returns. The reply Missionaries should not be troubled with such inquiries. The idea seems also to have been entertained that it was unnecessary. Every Missionary, however young and inexperienced, would give Christian literature due attention without any report being required by the Home Society. *O sancta simplicitas!* But Home Committees have sufficient worldly wisdom to require from Missionaries statistics of congregations, schools, and contributions of Native Churches. They know what the effect would be if they did not "trouble" Missionaries with such Returns. They are not required in the case of Christian literature, because its importance is not sufficiently realised.

That Society must be blind to the signs of the times that does not see that during the coming century Christian literature will be a very important factor in Mission work in India.

A Report of the American Methodist Episcopal Mission has the following remarks on the circulation of Christian literature:—

"Some Missionaries are deterred from entering systematically and heartily into this work, from the fact that it would, as they think,

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take up too much of their time and strength from other and more important duties. All should reflect that if it is important to prepare translations of the Scriptures, and get up a religious literature for purposes of evangelism, it is no less important to circulate them, even were the labour and trouble of doing so fourfold greater than it is. Why make an instrument, and then not bring it into good and efficient use? Not to circulate our vernacular religious publications vigorously, is to stop a good begun work far short of completion. An earnest and energetic circulation is the just and required complement of the preparation and publication of Scripture translations, and a general religious literature. It may well be doubted if there are many more hopeful forms of missionary labour than this, reaching widely, as it does, when properly managed, all classes, ages, and sexes."

The Church of Scotland appears to be the only Missionary Society requiring its Agents to give details under this head. The Return is as follows:

CHRISTIAN LITERATURE.

Books and Tracts sold and distributed during the years

Sold.	Distributed.	Total.	Value.

The Madura Mission of the American Board, one of the best organised in India, gives still further details:

"BOOK DISTRIBUTION.

1. No. of Bibles sold and given.
2. No. of Testaments do.
3. No. of Scripture Portions.
4. No. of Tracts and Handbills.
5. School Books and other Books.
6. Amount received for Scriptures.
7. Amount realised for Tract and Books.
8. Total Receipts."

This Statistical Table originated with the Mission, and not from Home. Returns have been furnished by every station since 1849 in striking contrast to the state of things in the Telugu field. Many young Missionaries, unless required, would not have felt its importance, but being included in the Tabular Form to be filled up, it received attention.

The great objection will probably be that the time of the Missionary might be better occupied than filling up such Returns. The same remark applies to other Returns; but it is not proposed that they should be prepared by Missionaries themselves. They ought to be *organisers* of the Native Church. At every Mission Station there should be a *Book* Agent. Except at great centres, this need not be his sole duty—a catechist or teacher could undertake it in addition to his ordinary work. Done systematic-

ally, with forms which might be furnished, it would occupy very little time.

Missionary Societies should supply ruled Returns with headings, which would both call attention to the subject and facilitate the preparation. This applies to all departments of Missionary labour. There are some zealous men unmethodical. The forms would require them to survey their whole work, and tend to prevent any part of it from being overlooked.

The absence of a Book Agent at a Station shows that either the circulation of Christian literature is neglected or that the Missionary attends to details himself, instead of training the Native Church.

2. **Action on the part of Missionaries.**—This may be indicated under two heads.

(*a*) *Periodicals.*—These are very valuable and probably many agents already take them. It should be made incumbent upon all. A Missionary who exercised some paternal despotism on this point, excused it on the ground that a workman should have the necessary tools.

(*b*) *New Publications.*—Nothing is more discouraging to Tract Societies than the want of interest with regard to Christian literature shown by many Missionaries. There is generally a monthly meeting with Mission Agents when they receive their salaries. If Missionaries would use this opportunity to bring before them new publications and encourage their purchase, their circulation would be greatly promoted.

To ensure new publications reaching Missionaries and avoid trouble in ordering them, Tract Societies might be authorised to send them as issued, payment being adjusted at the end of the year. In many cases not more than four suitable volumes would be published a year, the cost at the outside not exceeding Rs. 2 for the whole—probably less. To encourage subscription, 25 per cent. discount might be allowed to Missionaries making the above arrangement.

New books should also be noticed in *vernacular* periodicals. Care should be taken to supply editors with specimens.

(*c*) *All Mission Agents should be urged to circulate Christian Literature.* Colporteurs are an expensive agency, and it is very difficult to get satisfactory men. What an impetus would be given to the circulation of Christian literature if the army of Agents, eighteen thousand strong, would adopt the following rule of the Basel Mission,

"Every preacher of the Gospel, missionary or catechist, is in the habit of offering tracts or Bible portions for sale."

It would be beneficial to the Agents themselves to engage in such work. In a tropical climate there are special temptations to indolence. It is well known that many Mission Agents yield to

this. The C. M. S. Quinquennial Conference passed the following Resolution :—

"8. (ix). That this Conference, bearing in mind the constant depressing effect of heathen surroundings, is of opinion, that it is of first importance to introduce more variety into the routine of the work of evangelistic Catechists ; otherwise the effort to preach the Gospel daily to frequently unsympathetic audiences is calculated to exercise a deadening and depressing influence upon them, and to put a greater strain upon their spiritual life than Missionaries would themselves be willing to bear."

"More variety" would be afforded by the sale of Christian literature, and, if successful, the Catechist would feel more than ever that his labour had not been in vain.

The Rev. N. Honiss, formerly of Tinnevelly, says :—

"Our Catechists now recognise the sale of books as a regular part of their duties. The number of books they sell is either a proof of their diligence, or an exposure of their negligence, but in all cases is a great help to the work of preaching. During the past six months, with God's blessing, we have sold 3,127 small volumes, all of which, with very few exceptions, contain some Scripture and more Scripture truth."—*Madras C. M. Record*, November, 1864.

The value of an evangelistic address is doubled if the preacher can leave behind him some Gospel leaflets. Still more is done if Scripture portions and tracts are purchased by the listeners. It is also encouraging to the preacher.

At the last Calcutta Decennial Missionary Conference, the Rev. J. J. Lucas said :—

"The most encouraging feature of my missionary work has been the sale of religious books and tracts. I very rarely preach without offering them for sale. Again and again have I gone to the bazar with a heavy heart, and after preaching and offering our books and Scripture portions for sale, have been gladdened by their being taken" (pp. 381, 382).

Zenana ladies might do much. One in North India reports that she carries with her a small bag, containing a variety of very cheap publications with bright covers. When the lessons are over, she opens her bag, and lays the contents before her pupils. In this way she *sells* a considerable number yearly. Much good may thus be done.

Teachers also might be helpful. The Rev. H. R. Sinclair, Ragkote, writes :—

"We have a High School here, attended by about 400 boys, and the headmaster, a thoughtful and liberal-minded Parsi, was so good as to recommend the books to the boys in his senior classes. This caused a large demand, and we had quite a rush for the books on the day I got a supply. I think Missionaries might get an opening a similar way wherever a High School exists."

Attached to the American Mission College, Lahore, there is a Book-shop for the sale of educational and other literature.

Even in vernacular schools an earnest teacher would find some sale for children's tracts at one pie each.

To promote such circulation, there should be a Book Depôt and Book Agent at every Mission Station. Twenty-five per cent. discount is generally allowed. The sellers might receive 12½ per cent.; the balance would meet the cost of carriage.

3. **Action on the part of Publishing Societies.**—Their attitude is too much that of Mr. Macawber "waiting for something to turn up." This often leads to the acceptance of MSS. of comparatively little importance, because nothing better is offered. The C. M. S. Quinquennial Conference passed the following Resolution:

"12. iii. That this Conference asks the Christian Literature Societies in India to pay special attention to the selection of books to be translated, and to advertise regularly in widely read Missionary newspapers a list of books needing translation, and to invite persons to offer their services as translators."

Besides requiring Returns of the circulation of Christian Literature, Missionary Societies should set apart Literary Missionary to supervise its production and circulation. This can never be done satisfactorily by Missionaries burdened with other important duties. At the London Missionary Conference their need was thus pointed out by Dr. Weitbrecht:

"Who is to watch the needs of his province, to enquire after literary workers, native and European, to suggest to them the part that each shall take, to unify and press forward the production of Christian books in each of the great languages of India? *We must have* LITERARY MISSIONARIES, one at least for each language area."

Such men must be provided and supported by the Missionary Societies. The scanty incomes of Publishing Societies cannot bear this expense in addition to grants for Publications. Missionaries in India have felt the necessity of this course. The following Resolutions was passed unanimously by the Calcutta, Bombay, and Madras Missionary Conferences:

"*That in view of the spread of Education in India and the growing need of the Indian Churches, it is highly desirable, that Missionary Societies should recognise Christian Literature as a department of evangelistic effort, and that select men, who have shown the requisite ability and inclination, should be set apart for it; being supported, as before, by their respective Societies and reporting to them; but working in connexion with Christian Publishing Societies.*"

It is satisfactory that the need is beginning to be recognised by Missionary Societies. Already Missionaries have been set apart for a few linguistic areas. This will give a great impulse

both to the production, improvement, and circulation of Christian literature.

This section may conclude with Paul's charge to Timothy to fit him better for his great work, "Till I come, give attendance to reading." This should be impressed deeply upon Mission Agents; but let means also be taken to place a supply of suitable books within their reach.

THEOLOGICAL SEMINARIES.

Considerable space has been devoted to the preparatory training of students, because, as already mentioned, the quality of those turned out depends a good deal upon the material supplied. But the measures noticed would also have a most beneficial influence upon all Mission work.

A few points with regard to the Seminaries will now be considered.

Terms of Admission.

The Rev. Dr. Hooper said at the Bombay Decennial Conference:

"Important as is the question, how to train them when you have got them, the first question surely is, how to get them to train? For want of care in this, the care which would follow from attaching to it the interest it deserves, the best thought-out schemes of training, and of the position which ministers are to occupy, are sure to involve what will greatly hinder their utility; as, indeed, I think it is only painfully evident that it *has* done." Vol. I. p. 373.

The Report of the Principal of the Lahore Divinity College mentions two requisites:—

"*N.B.*—It is earnestly requested of persons recommending applicants that they have special regard to the real *spiritual* fitness of such for Christian work, and of their voluntary zeal before wishing to become paid agents." See page 11.

To increase the supply of students, some Missions have Boarding Schools. For admission into them it is only expected that candidates be well behaved and of good ability. Bishop Sargent said at the Ootacamund Conference:—

"We have, of course, neither in this nor in any other country, such a form of moral machinery that needs only the placing of an individual of unknown character at one end, to bring him out of the other, an accomplished Christian teacher; but we have appliances, which, if used with common judgment and in dependence on the Divine Spirit, can do wonders." *Report*, p. 161.

During the course of study all who prove a failure should be removed, and the feeling now is that, in general, students should not be admitted into Theological Seminaries till they have passed through one or other of the lower grades of Mission service. Young men are not qualified to watch over congregations. The exceptions are adult converts who promise to become useful evangelists.

The secular Standard of admission depends upon the language chiefly employed. The Vernacular varies from the Primary to the Middle School Examination. The English Standard is the University Matriculation Examination.

Exceptions are made in cases of adult students. The following Lahore Rule is probably general:—

"During the first 3 months, a student is regarded as a probationer."

Length of Course.

This varies, for ordinary students, from two to four years. The average is three.

In special cases, students are admitted for a shorter course.

Physical Training.

Although this is not noticed in the Reports, it doubtless receives more or less attention. The Rev. T. W. Drury, late Principal of the C. M. College, Islington, in an excellent paper on, "Methods of Training Missionaries," has the following remarks:—

"It is all-important to attend to the bodies of our students as well as to their minds and spirits. Their life should be a health-giving life; well ordered and controlled as to hours, diet, and exercise. Let Missionary students take part in healthy games and athletic exercises. And, so far as possible, let the professors and tutors join with them. This is a great deal of moral discipline in the fives court, the football, and the cricket-field. And if we desire to know our men thoroughly, we must watch them and, if possible, join with them in their seasons of recreation. The life-work of some men has been decided by what has been observed of their temper and character in the struggle of a hard-fought game." *

The course recommended by Mr. Drury is still more necessary in India. The late Rev. I. Long complained that Bengali catechists were "weak in the legs." The Rev. Dhanjibhai Naoroji said at the Bombay Decennial Conference: "A pastor should be able to go about freely in wet or dry weather. A feeble-bodied pastor is a misfortune to any church." Unless considerable attention is paid to physical training, confirmed sedentary habits

* *C. M. Intelligencer*, September 1899.

may be contracted during the years of study. The Rev. Dr. Hooper said at the Bombay Decennial Conference :—

"There is real danger, especially in this enervating climate, of ministers becoming too much *mere* students. What makes me feel this the more is that, owing no doubt to my own studious habits, several of those whom I have trained, have grievously neglected their active duties for those of the study." p. 410.

Double the amount of work may be obtained from agents whose physical powers have been properly developed.

Besides games, walking to preaching places will be a useful form of exercise. Some students are sent out a part of the year to work with Itinerating Missionaries. This, *inter alia,* affords excellent physical training.

Social and Moral Habits.

Much might be done in Theological Seminaries gradually to wean Indian Christians from some of the injurious habits prevailing among their non-Christian countrymen. This point should receive much attention.

The Dignity of Labour.—Here also Mr. Drury may be quoted :—

"A missionary should not only be able to turn his hand to anything, but he should be honestly willing to do so. We do not want men afraid to soil their fingers or with a secret contempt for lowly toil. The workshop is the best school for knocking such conceits out of a man. Take the West African; he does not like hard work. And very often he thinks it beneath his dignity to engage in manual labour. We want men who will preach down such idleness and folly by practical work. And the man who is most likely to inculcate a manly robest Christianity, and to impress upon his people the true dignity of labour, is one who, at least, *can* work with his hands, and has learned the grand moral lesson which such industry has to impart."

It was said of an Islington student, who became a most useful missionary, "He is a man who can build a stone wall, or go through it."

Thrift and a Horror of Debt.—An inveterate habit of borrowing pervades all classes in India, from the highest to the lowest. A Missionary writing of the agents under his care says: "*They give us most trouble by getting into debt.* Indeed, in the Native Church generally, debt causes us more worry and annoyance than all other evils put together."

It has been remarked that, as a rule, Indian pastors never preach on the evils of debt, for the reason that they often are themselves in debt. The Rev. R. Stephenson said at the London Missionary Conference: "If the evil thus indicated can be kindly but effectively dealt with among our students, the result

will be of great practical value." There is an excellent tract on the subject by Miss Greenfield, "Sons of God Slaves of the Money-lender." C. L. S. ½ Anna.

Nothing perhaps has been more ruinous to the usefulness of Mission Agents in India than the habit of borrowing. Even in England the sagacious John Wesley made one of his questions to candidates for the ministry, "**Are you in Debt?**"

Care should also be taken that students do not acquire expensive habits during their training. Harm has been done in this way in some Mission boarding schools. Paul's caution to Timothy is very necessary to theological students in India, "Endure hardness as a good soldier of Jesus Christ."

Thrift and foresight in money matters should be encouraged. Keeping an account of expenditure is a great safeguard. There is a Pice Paper on Debt, published by the Christian Literature Society, which might be brought before the students.

Truthfulness.—At the Bangalore Missionary Conference, the Rev. B. Graeter said under this head:

> "It may also be useful to enter into detailed discussions about the right truthful way in daily life. Some ten years ago we did so with a number of Catechists, and were astonished at the crude ideas even good men had on these matters. Do not forget the sisters, cousins, and daughters of that race, cunning, intrigue, double dealing, dishonest acting, insincerity, defects in keeping promises, cowardly evil-speaking, flattery, calumny, exaggeration, playing a rôle, feigning feelings, self-deception, hypocrisy, &c." Vol. I. p. 355.

Social Intercourse.—In the Madura Scheme of Studies (pp. 21, 22), is included "Social Hours at Bungalow." This probably is the practice in other Seminaries. Dr. Jones, in the Report of the Madura Mission for 1898, thus states its advantages:

> "The Monday evening conferences with the missionary at his bungalow, with occasional tea-parties and socials, have been continued with unabated interest. The opportunity of thus meeting all the students and discussing with them current events among the leading nations of the world during the current week is an opportunity which we appreciate and is also no small means of culture and of a broader vision to them." p. 36.

Few things have happier effects, in many ways, than friendly meetings in the social circle. The Rev. J. Hesse says that "this will draw out the hearts of Indian brethren as nothing else, not even, in many cases, united prayer, will do." One of the most important parts of the training which the apostles received from our Lord was of this description.

General Tone.—This may best be expressed in one of the Regulations of the C. M. S. College, Islington, quoted by Mr. Drury:—

> "It shall be a leading aim . . . . to promote that hardiness of mind,

that alertness and vigilance, that patience of labour, that spirit of humility and mutual kindness, that subjugation of self-will, that superiority to bodily ease and gratification, that simplicity of character and manner, which are indispensable qualifications of a true missionary."

VERNACULAR AND ENGLISH COURSES BOTH NECESSARY.

Most of the Seminaries give only a Vernacular training, but some are endeavouring to form English Classes. In a few English is the principal medium of instruction.

VERNACULAR COURSES are necessary, because, in some cases, students with a knowledge of English cannot be obtained. Another reason is the men receiving an English education would require much higher salaries than can be afforded to rural pastors. They might also not be in full touch with the people.

The great drawback is the want of an adequate supply of Christian vernacular literature, both as text-books and for future study. This ought gradually to be supplied.

The question "Canst thou speak Greek?" is now applied to the English language, and any one unacquainted with it is regarded as uneducated. City pastors and evangelists among educated Indians must possess a good knowledge of English. Dr. Hooper mentions two advantages of teaching through English:

"One is that there are already such excellent text-books in English on most of the subjects required, and thus the time and labour which would be spent in preparing a text-book in the vernacular, and one necessarily unsatisfactory after all, as made by a foreigner, would be saved. Another is, that by being taught divinity in English the student is able to make a far better use, than he otherwise could, of the treasures of divinity existent in the English language, and thus it is a gift the value of which increases with the length of his ministry."*

It has, however, its drawbacks which require to be guarded against. The recommendation of the C. M. Committee is as follows:

"The question has recently been much discussed as to whether, considering the extent to which the English language is now known and used in India, the teaching in the theological schools should not be given, to some extent, at all events, through the medium of English. The Committee would not wish to lay down any hard and fast rule in this matter. Their only rule on the subject at present is, that 'the vernacular language should be, to a large extent, at all events, the medium of Scripture and theological teaching.' The Committee are quite sure that educated young Natives of India, into whose hearts God has put the desire to have the unspeakably great privilege of communicating to their fellow countrymen the knowledge of the spiritual treasures

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* *Bombay Decennial Conference. p.* 376.

that are in Christ, will never wish their own power of communicating that knowledge clearly and in appropriate language in their own vernacular impaired; and it is upon this view of the case that the Committee would desire to place chief reliance for the adjustment of this matter."*

The Rev. Dr. Washburn said at the Bangalore Missionary Conference:

"Whether the books used and the studies be pursued in English or in the Vernacular, the exercises of the school, recitations and lectures should be in the Vernacular." *Report.* Vol. i. p. 367.

Above all, the Bible should be studied in the vernacular. The Rev. W. Burgess made the following remarks on this point at the Bangalore Missionary Conference:—

"I hold very strong opinions as to the absolute necessity of studying the Bible in the vernacular. I have seen most deplorable results follow from putting into the hands of students the English Bible alone. When such have been preaching, I have not unfrequently been ashamed to hear how vaguely Scripture passages have been quoted by them. It has seemed as if the preacher was struggling to translate into his own tongue some imperfectly-remembered English verse, and the result has been a most miserable hash in but poor Tamil. Nobody could possibly understand what was meant, save those who were fortunate enough to know what the preacher wished to say."—"Report," vol. i., p. 370.

Difficulty in forming English Classes.

In North India the want of suitable educated candidates is seriously felt. The C. M. S. Quinquennial Conference passed the following Resolutions:

"8, 1. That this Conference deplores the paucity of offers of service from educated Indian Christians and would ask the Parent Committee to request their constituents to pray earnestly that this lack may be supplied.

"ii. That this Conference feels that the only apparent remedy for the difficulty caused by the want of suitable applicants for educational, evangelistic and pastoral work, is to resort unto the Lord of the Harvest to beseech Him to thrust forth labourers into His harvest, and that with regard to their selection it is important to make more use of the experience and advice of Indian brethren.

"vi. That more definite regulations, regarding position during training and prospects in subsequent work, would conduce towards influencing educated Indians to devote themselves to Missionary work."

The high salaries of Government service and the honour attached to it, are strong temptations to young Christians. The Rev. F. Ashcroft, at the Bombay Decennial Conference, also

* Letter from the Home Secretaries, dated June 26, 1884.

mentioned that he is not free to choose: "A whole host of hungry relations look upon him as a sure source of income, &c., and they almost force him to adopt that line of life which will benefit them most." p. 408.

Men are not wanted who will serve God, only on condition that they serve mammon at the same time. Still, "the labourer is worthy of his hire." Some men of ability, learning, and earnestness are required to fill important positions, and the ordinary scale of salary cannot be applied to them. Resolution VI. should be carried out.

As the number of well educated Indian Christians increases, the difficulty will be less felt, as it is already the case in the south.

Sanskrit.

Some knowledge of this language is useful in acquiring a mastery over the vernaculars. It also raises those acquainted with it in the estimation of the people. Several Missions require its study by their Agents, except those of a low grade. Its relative value, compared with other studies, should, on the other hand, be considered. It *may*, also, lead to a fondness for a Sanskritised style, and the too frequent quotation of Sanskrit verses.

The value of Sanskrit is greater where Aryan languages are spoken than where Dravidian languages are current. Among Muhammadans it yields place to Arabic.

Greek and Hebrew.

Several experienced missionaries in India and theological professors in Britain and America were consulted as to the desirableness of teaching the above languages. The general opinion was that either a fair knowledge should be given or they should not be taken up.

The Rev. Dr. Washburn said at the Bangalore Conference:

"Less than a critical knowledge of Greek or Hebrew would be useless, and the acquisition of a critical knowledge would involve an amount of time which, in the present low state of general knowledge, might better be given to studies fitted to stimulate and expand the mind, and afford general information.

"The time of every student is limited. If, then, we are to choose between half learning three languages and well learning one, the one will generally be preferred. If the choice of that one for our students is to be between Hebrew, New Testament Greek, and English, most would prefer English, with its priceless stores, its records of Bible study in all centuries, and its stimulus to Christian life and work." Vol. I, pp. 366, 367.

While a select few should have a good knowledge at least of

Greek, in the case of the majority of students their time may be more profitably spent on other studies.

ADAPTATION TO INDIA.

Bishop Tucker, who has been so successful in Uganda, notices

"That deep-rooted tendency which there is in the Anglo-Saxon character to Anglicise every thing with which it comes in contact."

This has powerfully affected education in India. Sir John Strachey, referring to Indian Schools and Colleges, says:

"These institutions give, in the English language, a more or less good imitation of the purely scholastic part of an ordinary English education, but the young men of India learn in them almost nothing about their own country, or about the Government under which they live, and, least of all, are they taught to be good and loyal citizens."

There are Missionaries who use in their schools the same "Readers" as if they were still in their native land. Thus the lessons which Indian children specially need are not given.

Judging from the Report forwarded, it would seem to be the aim of one Theological College in India to supply curates for parishes in England. An excellent article on Theological Education in India, by the Rev. A. Westcott, M. A., appeared in the *Indian Church Quarterly* for July 1889. The following are extracts:

"At the outset of this enquiry, we cannot but be struck by the great inconvenience of having the Examiners situate in England and the Examinees in India. To many this alone might seem an insuperable objection. But apart from the Geographical difficulty in itself so great, other objections to that examination will occur. There are subjects set in that examination which some might wish to see omitted, and there are other subjects excluded which some in India might consider desirable. It is questionable for instance whether it is altogether necessary for Indian students to study English Church History, and to become familiar with many of the sad chapters therein contained. . . .

"Then there are other subjects which do not find a place in the Universities' Preliminary Examination of which some knowledge might fairly be required in this country. Amongst them the foremost place might reasonably be assigned to Christian apologetics which is a subject especially in relation to the claim of other religions, such as Brahmanism and Mahommedanism, that must demand attention in India. It is on all sides admitted to be of paramount importance that Indian clergy should be so equipped as to be able to hold their own, and more than hold their own, in argument with Hindu controversialists." p. 235.

Another writer in the same *Review* thus supports the foregoing quotations from Mr. Westcott:—

"Another error which we venture to think has been made of recent years, is the adoption by some colleges of the Cambridge Preliminary Examination as their final standard of theological study. The S. P. G. at home have strongly recommended the adoption of this course, but we think not wisely. There are, of course, certain obvious advantages in it. It is conducted by a very able body of examiners, and there is every guarantee that the work of examination will be done thoroughly and systematically. It brings Indian colleges into competition with missionary colleges in England, and supplies a valuable stimulus to study. It has a recognised standard, and furnishes a ready test of efficiency and a means of gauging the work that a college is doing. But we think that these advantages are more than counterbalanced by the fact that it necessitates a course of study which is most unsuitable for Indian students.

"In the first place it is more critical than practical. It demands a knowledge of textual criticism, a comparison of the received version with the revised version, and the ability to retranslate back from the English into Greek. We do not underestimate for one moment the importance of the knowledge which this implies, but we do not think that these are the kind of questions to which the attention of Indian students should at present be directed. Most of them have only learnt Greek for a short time, and are not Greek scholars. What they require is a fair facility in translating the Greek Testament, but still more the power of drawing out its spiritual and doctrinal lessons. The time that is spent in getting up the various readings, comparing the different English translations, and almost learning by heart the Greek text for the purposes of retranslation, would be, to our minds, more profitably spent in getting a thorough knowledge of the facts of the Bible and their application to questions of faith and morals.

"Another serious defect in the examination for Indian students, is the prominence it gives to English Church History, *e.g.*, the Historical subjects for October, 1888, where the history of the Christian Church to the Council of Constantinople, and the outlines of English Church History with special reference to the reign of Queen Elizabeth. This is very good for English but not for Indian students. The History of the English Church cannot well be understood without a general knowledge of the political history of England, which, as a rule, Indian students do not possess. A great part of it too is taken up with disputes about temporalities and struggles for rights and privileges which are extremely unedifying to the Indian mind. What a Churchman in India requires is a thorough knowledge of the earliest centuries of Church History, and of the lives of the great churchmen of antiquity. A more careful study of these periods would be full of interest to him and full of instruction.

"A serious omission too, from the point of view of the Indian Church, is the absence of the subject of Christian apologetics, or of the study of the systems of Hinduism or Mahomedanism. Our clergy must be Missionaries, and as such they ought obviously to be trained to give a reason for the faith that is in them, to know the weak points of their adversaries' position, and to meet the arguments advanced by Hindus, Mahomedans, and Brahmos against Christianity. It is very desirable therefore that this should form an important part of any

system of theological training in India, and its omission from the Cambridge Examination, though perfectly natural in an examination intended for England, is a grave defect in one intended for India.

"For these reasons we should be extremely sorry to see this examination at all widely adopted in our theological colleges, as we do not think it would encourage the kind of training that is most needed to supply the practical wants of the Church in this country."

Indian students have excellent memories which is an advantage in competing with English students. Although some *kudos* may thus be gained, it is at the sacrifice of subjects of great importance. Even if Indian subjects have a place in the course, students will regard them as very secondary compared with those on which these papers are examined in England.

At the Bombay Decennial Conference the Rev. Dr. J. P. Jones remarked :

"The instruction given in these Seminaries, so far as I can learn, is thoroughly Biblical, and in many respects much better adapted to the needs of mission agents than it was even a few years ago. I believe the fact remains, however, that this instruction is too Western in its character. . . . The education we impart may be so Western in spirit as well as contents as to alienate our students from the people among whom they are to live, and for whom they are to work. For the future success and influence of a pastor it is as important that he knows how and what Hindu philosophers thought and think as that he is conversant with Western metophysics and formulæ. It is vastly important to know well Vedic and Modern Hinduism, not simply as an object of attack, but also as a religious system, perhaps the best that the world has seen among those worked out by man's unaided wisdom. This is second only to a thorough knowledge of Christianity itself. Without it how can our men expect to undermine this system of error, or to utilise its stray truths for the furtherance of the cause of Christ? Nothing is more striking, in the present equipment of our pastors, than their weakness and ignorance respecting the philosophy and religion of their our people. And without this how can they hear or interpret well the heart cry of a Hindu? There is as much danger in giving their religious training a wrong or one sided direction, as in giving it inadequate scope." pp. 385, 386.

Music.

Mr. Drury says in his Paper on the Training of Missionaries :

"3. Another subject 'special' to missionary training is vocal music. Every candidate should at least attempt to study this subject. I am not referring merely to its use for the ordering of services, or for the training of children in Mission schools, but I claim a place for this study on wider grounds. There is no lesson which the semi-savage tribe or even half-civilized nation has more certainly to learn than that he must present to God his body ; and whatever helps to teach him that every gift God has bestowed ought to be cultivated, made the most of, and so offered for His service, is of real value."

The gift of appreciating musical sounds is a very valuable talent given to us by our Creator, which ought not to be hid in the earth, but employed in His service. Its value has been recognized in church and in Sunday Schools. It has also been employed to some extent in "singing the Gospel." In *Girls'* schools in India, it has found a place, and in some *vernacular* boys' schools, but, with these exceptions it is ignored in Indian education.

Music is a most valuable means both for moral and religious instruction. Lawrie says:

"It is in the fact that it is a direct moral and religious agency that Music (by which is meant mass and part singing from notation) rests its claims to rank first among the subsidiary subjects of instruction. The united utterance of a common resolution of perseverance, heroism, love of truth and honesty, or of a common sentiment of worship, gratitude or purity, in song suited to the capacities of children's mind and to the powers of children's voices, devotes the young hearts, which pour forth the melody to the cause of morality and religion. The utterance of the song is, in some sense, a public vow of self-devotion to the thought which it expresses. The harmony of the singers falls back on the ear and seems to reiterate the sentiment with which the music has been associated, in accents pleasing and insinuating, not harsh andp receptive. The morality and religion of song thus drop gently and without the parade of formal teaching, into the heart of the child and in that form they are welcome.

"But Music is not only in itself a direct moral agency and a medium for direct moral teaching; it is also the best auxiliary to the other moral and religious instruction in the school, because it repeats what has been already conveyed in a dogmatic or illustrative form, and it does so with melodious and grateful associations, which suggest, if they do not reveal, the inner harmony of the spiritual life. Nay more, may we not say that the *musical* utterance of a sentiment suggests to the young mind the fundamental union of goodness, truth and beauty—a union dimly apprehended it may be, but perhaps none the less deeply felt?"

The Minutes of the Committee of Council on Education remark "The songs of any people may be regarded as important means of forming an industrious, brave, loyal, and religious working class." Currie says:

"Every good song which is made familiar to a school is a pleasant and powerful source of influence over a large number, in behalf of the virtue or sentiment which it embodies."

Outside the home circle, there is probably no influence which affects the morality of children so much as songs and verse set to pleasing tunes.

Music is now recognised in the Educational Code of every enlightened nation in Europe and America, and it will gradually take a similar position in India.

Besides hymns, children should be taught in schools songs fitted to inspire family affection, truthfulness, honesty, persever-

ance, promptitude, kindness to animals, moral courage, loyalty, and other virtues. The Decalogue contains six commandments referring to such subjects, and they should not be neglected.

Two collections (Junior and Senior) of Songs and Hymns for Indian Schools have recently been published by the Christian Literature Society to which attention is invited.* They contain some of the best found in English and American publications.

The great obstacle to the employment of music is that many teachers and mission agents cannot sing. Music should therefore receive due attention in Theological Seminaries.

The Rev. Dr. Jones says in the Madura Mission Report for 1898:

"Violin instruction has been continued, and nearly all the students are endeavouring to acquire some facility in the use of this instrument. We also have established weekly two hours of singing practice in the native lyrics. The students have made decided progress during the year in this department. We hope in various ways, to stir up as far as possible the musical talents of the students and to prepare them to largely use the divine art of song in future years among their people. Their progress in this department has encouraged us not a little." pp. 35, 36.

In a paper at the London Missionary Conference, the Rev. R. Stephenson says of the Wesleyan Theological Seminary, Bangalore:—

"Special attention is given to both English and Native singing, and almost every student learns to play some musical instrument. Proficiency in music is found of great service, both in brightening Christian worship, and in attracting a congregation of Hindus in town and country." Vol. ii. p. 371.

The people of India are as fond of their national music as we are of ours. Though the young may be familiarised to English airs and enjoy them, it is different with the adults. Any music which they can appreciate must be their own. Poetical compositions, set to well-known favourite native tunes, might be as useful in India as the hymns of Luther were in aiding to bring about the Reformation in Germany.

The people will sit for hours while a religious teacher celebrates the praises of some god, with singing and instrumental music. The Ahmednagar Missionaries have turned this to account. One or two of the Native Christians are good poets, and several can sing and play on musical instruments. Compositions have been written on several subjects, as True Humility,

* Songs and Hymns, Junior Division, 96 pp. ½ Anna. Senior Division 156 pp. 1 Anna. Sold by Mr. A. T. Scott, Tract Depôt, Madras and at other Tract Depôts throughout India.

a Comparison between Christ and Krishna, &c. The leader sings, while his companions join in the chorus. After a few verses are sung, an exposition of the song is given, and a few remarks are made, usually in the style of a recitative, the key of the previous tune being preserved. To prepare the way for the next subject a suggestion is made or a question asked, and then immediately follows the next song, in which the question is answered.

Instruments. The Madras Preachers' Association had violins, tambúrs (lutes), cymbals, and triangles, (p. 48). Mr. J. S. Haig, of Ahmednagar, writes that the instruments chiefly used are "*Mrudang,* a kind of drum, *Sítár,* a kind of harp, *Sarangi,* a kind of violin, *Vina,* a lute, and cymbals." He adds:

"The native instruments have been in use among the people and have been highly prized by them for ages. They can be easily managed by the people themselves, mended and replaced as required without foreign aid."

Cymbals, clashing, give an effective sound. They are portable, and do not require tuning.

At the Calcutta Decennial Conference, the Rev. P. M. Mukerjee, S. P. G., said with reference to music:

"I would strongly urge that this may find a place in the training of Mission agents. In Europe and America music is taught along with other branches of study. In India it is not only not taught in our schools and colleges, but it is so abused and degraded that its attainment is considered anything but complimentary to the young. Nevertheless it has a power which tells equally upon all. To sanctify this power and utilise it for the evangelization of the country belong to the Christian Church. Nowhere can it be better done than in the school of the prophets. Introduce it by all means in our Theological training schools, and by doing so a lasting benefit will be conferred upon the Church and the country at large." p. 81.

Astronomy.

Dr. Jones says in his Report of the Pasumalai Theological Seminary:

"This year I am repeating my triennial course of lessons on Astronomy, whereby all the students are introduced into the elementary wonders of that science. I do this, however, not so much with the view of inculcating the facts and truths of this sublime science, as with the purpose of undermining the terribly insiduous errors of Astrology. No people were ever more completely under the baneful sway of Astrology than Hindus are to-day. It has all but universal acceptance. Very few, even of the educated, yes, even of the University graduates, being able to free themselves from its debasing influence. It enters and has to do with almost every event in the Hindu life, so that the professional Astrologer is more in demand than the priest; and the reading of one's horoscope a matter of supreme importance in life."

Every theological student during his course should receive some instruction in this important subject.

Women's Classes.

Some students are married and bring their wives with them. Dr. Weitbrecht said at the Calcutta Decennial Conference:—"Special attention should be paid to the wives of students, whose instruction should be as regular as, though less than, that of the students."

The American Madura and Arcot Theological Seminaries appoint regular lessons to the wives of students (see pp. 22 and 37.)

Dr. Jones writes in the Madura Mission Report for 1898:

"Fifteen of the students are married. Their wives are doing more faithfully than ever, two hours of daily class work with their husbands. I am glad to note that the women of the new class are without exception well trained, and are well able to hold their own in the class with their husbands. In this respect it is the best class that we have yet taken in, and encourages us with the hope that hereafter we shall not be under the necessity of teaching the wives of Mission Agents to read. The work of the woman is full and exacting. For, in addition to the two hours of daily class work, they have to attend to all the cares of their households."

The instruction of women in the Madura Mission is not confined to the *wives of students*. Lessons are prescribed to the wives of *all Mission Agents*. See pp. 53-56.

The Girls Boarding Schools and such instruction will gradually, under God, produce a higher type of piety than India has yet seen.

Pastoral Theology.

The Rev. Dr. Taylor, Ahmedabad, writes:

"For my own work at least, I feel the supreme need is a good text-book on Pastoral Theology, designed to meet the requirements of *Indian* pastors. What our divinity students need is wise and practical suggestions for the regular work of the ministry, and hints how to meet the difficulties incident to that work."

There is an excellent little book by the Rev. Dr. Rouse, *Workers with God.** The Preface says:

"The fact that my primary object was to prepare a manual for the use of readers in India, including the humbler class of Mission agents, will account for this summary being more elementary than it otherwise would have been, and for its containing a certain amount of repetition of important scriptural teaching."

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* Price 6 As. Sold by Mr. A. T. Scott, Tract Depôt, Madras.

Beschi, the Roman Catholic Missionary, left admirable instructions in Tamil to Catechists. A good book on the subject is required in every important Indian language.

At the Calcutta Decennial Conference Dr. Weitbrecht said "we should train them as administrators and rulers of the church." (p. 77). At the Bombay Conference Dr. Jones said:

"The gift of leadership is one which has been too often overlooked or underestimated in this direction. How often we have seen men in Mission service,—yes, some in the pastorate too,—good men and pious, and not without ability, but absolutely wanting in the power to lead and inspire confidence in others. They are overrun by every little nobody in their congregations, and neither command respect nor organise and lead their people to any united effort or victory." p. 384.

Practical training is needed here. Dr. Jones thus referred to the Tinnevelly Church Council system:

"Whatever demerits the scheme may have, it certainly possesses the supreme excellence of training the native clergy and the best laymen in the responsibility of management, and of thus broadening their shoulders for the burdens before them and the arduous work of developing the highest life of the Church. It is a curious fact that while the Missions of Congregational Churches in this land are among the most conservative in sharing responsibility or influence with the Natives, our Anglican brethren are trying to work their missions (in the South at least) on a broad plan of representative government." p. 390.

Attention to the Spiritual Life of Students.

The need of this is so generally felt, that no remarks are required. Only *prayer rooms for students* will be noticed. The Rev. Dr. Tracy, referring to the Pasumalai Seminary at the Ootacamund Conference, said:

"The need of proper places for private devotion was soon felt, and two buildings were erected for this express purpose. They were divided into cells, opening into a narrow passage-way. Each cell was provided with a seat and a small window. To these little rooms the students could retire at any time out of school hours. The privilege was much prized by the pious students, and the benefit derived is beyond all estimation." *Report*, p. 213.

TEXT-BOOKS FOR THEOLOGICAL SEMINARIES.

This is a subject of great importance. Several years ago, lists were obtained from the following scholars of books best fitted to yield materials: the present Bishop of Durham, the Rev. Dr. H. C. Moule, Principal Cave, the Rev. J. S. Banks, the Rev. T. Rooke, the late Principal Cairns, and the late Dr. Schaff, of New York. Recently Principal Cave and Professors Lindsay and Denney were consulted.

In 1886 the Rev. J. S. Banks published a revised edition of his "Preacher's Library; Hints on Theological Reading." Dr. Cave, in his *Introduction to Theology*, gives long lists of books recommended. There is also Hurst's *Bibliotheca Theologica*.

Most of the books in the foregoing lists are too advanced for Indian students. Some of them also have been superseded by the new books constantly appearing.

As a rule, no English book is suitable for *mere translation*. The word *transfusion* has been employed to express what is necessary. Often the book must be recast; in nearly all cases there must be omissions and additions.

Of late years the "Higher Criticism" has greatly increased the difficulty with regard to some books. In the present state of the Indian Church, great caution has to be observed, although it is desirable to give some idea of the results which have been generally accepted.

The majority of the Theological Seminaries in India are conducted entirely in the Vernacular. From the want of text-books, the subjects are taught by lectures, in some cases at least, slowly dictated to the students who take notes. While this has its advantages, it is desirable also to have printed text-books on the chief subjects. The Principals were asked to make "Suggestions as to the Text-books needed," and several have been mentioned. The lectures given, carefully prepared, would be the best text-books.

Some of the text-books in use or recommended will now be noticed.

Introductions to the Bible.—In some cases translations of the R. T. S. *New Companion to the Bible* are used: Angus's *Bible Hand-book* is also mentioned. The Guild Text-Books, *The Old Testament and its Contents* by Professor Robertson, and *The New Testament and its Writers* by Dr. McClymont, and *The Writers of the New Testament*, by Simcox are used. *The Introduction to the New Testament* by Dr. Marcus Dods is much more complete. Professor Lindsay and Denney found difficulty in recommending a similar work on the Old Testament. Wright's *Introduction*, in the *Theological Educator Series*, may be mentioned. Both Professors recommended Bennett's *Theology of the Old Testament* and Adeney's *Theology of the New Testament*.

The Cambridge *Companion to the Bible* and Oxford *Helps to the Study of the Bible* contain useful materials. Dr. Taylor, of Ahmedabad, commends Dr. Ryle's article in the former on *The Canon of Scripture*.

Theology.—Under this head Church of England Seminaries naturally give much attention to the Thirty-Nine Articles. In two Presbyterian Seminaries the Westminster and Heidelberg Confessions are used. Wesleyans have their own text-books.

Among works of a more general character which are mentioned

may be named; Laidlaw's *Foundation Truths,* Robertson's *Our Lord's Teaching,* Macgregor's *Christian Doctrine,* Hodge's *Theology,* Oosterzee's *Dogmatics,* Maclear's *Hand-book to the Creed* and Pearson on *the Creed.** Orr's *Christian Views on God and the World* and Denney's *Studies in Theology* are used in some cases as materials.

The following may be suggested as useful, besides those already mentioned. *Outlines of Christian Doctrine* by Moule (Theological Educator Series); *The Christian Doctrine of God* and *The Biblical Doctrine of Son,* by the late Professor Candlish Clark's Handbooks for Bible Classes.)

But mere translations of Western text-books do not meet the case. Dr. Jones said at the Bombay Decennial Conference:—

"We should do more and more to adapt our Theology, both in its spirit and in the emphasis given to its various truths and doctrines, to oriental ideas. There is an occidental and an oriental way of seeing and reaching truths, and our institutions will never be fully useful until the latter spirit shall colour all our methods of presenting truth. I may illustrate what I mean by the Divine attribute of Omnipresence. In the West a few remarks only are needed to teach and explain it. In this land, owing to the universal prevalence of pantheism as a basis of all philosophy as well as of religion, it is necessary to enter into full detail and explanation with a view to meeting and overthrowing pantheistic error." p. 412.

Ethics.—This is a separate heading in only a few Seminaries. The text-book is Wayland's *Moral Science,* an excellent book, but one adapted to India is a great desideratum. The attention of students should be earnestly directed to the vices in India which should be eradicated and the virtues which should be cultivated. There are Guild Text-books which may yield some hints.

Evidences.—The following are in use: Dr. Murray Mitchell's *Letters to Indian Youth,* Paley's *Evidences,* Row's *Evidences,* Steven's *Evidences,* Kennedy's *Hand-book of Christian Evidences, Butler's Analogy* and *The Philosophy of the Plan of Salvation.* The last has fallen out of sight among some in England, but Dean Lefroy said of it at a meeting of the Religious Tract Society, "I regard this book, my Lord Mayor, as for argument, for structure, for point and power as without a rival in the English language." God's training of the Jewish people is strikingly shown.

A complete original work on the evidences is a desideratum. The moral argument should receive attention. There is an excellent little book, Croslegh's *Christianity judged by its Fruits* (S. P. C. K.).

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* An abridgment of Pearson on the Creed, Articles I and II, with notes by the Rev. W. H. Ball, is sold at the C. M. S., Book Depôt, Calcutta. Price One Rupee.

Biblical Geography.—A fair idea of this is very desirable. The only English text-book named is Hurlbut's, an American work. It is rather large and copiously illustrated. There is a small Scripture Geography (1 Anna) published by the Christian Literature Society which has been translated into a few of the vernaculars. The same Society has also published in English and Tamil a *Pictorial Tour round Bible Lands,* with numerous Illustrations. The Sunday School Union publishes Palmer's *Outlines of Scripture Geography* (8*d.*) and Conder's *Primer of Bible Geography* (2*s.* 6*d.*) Clark's Series has a *Historical Geography of Palestine* (2*s.* 6*d.*). Conder's *Hand-book to the Bible* contains much useful information on Scripture Geography and Antiquities. Muirhead's *Times of Christ* throws much light on Gospel history. *Maps* are also required.

Scripture History.—Maclear's *Old and New Testament Histories* and the *Sacred History of* Kurtz are mentioned as used. There is a good *Manual of Bible History* by Dr. Blaikie. Smith's *Smaller Scripture History* is another work.

Conder's *Life of Christ* is used in one Seminary. Stalker's *Life of Christ* and *Life of St. Paul* are both excellent. So also is Scrymgeour's *Lessons on the Life of Jesus,* (Clark's Bible Hand book), " A Life of Christ on critical lines" is mentioned as desirable.

Church History.—Bartlet's *Early Church History,* Robertson's *Early Church History,* Foake Jackson's *History of the Christian Church,* and Fisher's *History of the Church* are mentioned. The last is specially recommended, but it is bulky. The *Manual of Church History,* by Jennings (2 Vols. Theological Educator) and two small volumes by Adeney, *From Christ to Constantine* and from *Constantine to Charles the Great,* may be mentioned.

English Church History receives attention in Church of England Seminaries.

A good Church History, adapted to India, is a desideratum. It might be shown how early Church history in Europe repeats itself in India.

Non-Christian Systems.—These receive more or less attention.

Hinduism.—The literature of this subject is very extensive. Dr. Jones has some good remarks on the knowledge of it required. (See p. 79). Among English works named as text-books are Robson's *Hinduism and its Relations to Christianity* and *Hinduism* by Monier-Williams; but many other works are mentioned as supplying materials. The vernacular publications on the subject are too numerous to mention. The Catalogues of the Indian Tract Societies can be consulted. The *Satmat Nirupan,* 'Inquiry into the True Religion', a translation of the Benares Prize Essay, is very much used. Vedántism, especially the *Bhagavad Gítá,* will be the great battle-ground of the future. The influence of Christianity in raising the tone of morals in India is shown by the attempts to

whitewash Krishna. The stories of him in the *Bhagavad Purána*, &c., were formerly accepted as literally true, and accounted for on the maxim that the gods are above all law. The Christian Literature Society has published an English translation of the *Bhagavad Gítá,* with copious notes and an examination of the work from a Christian point of view. It has also published a translation of the *Vedánta Sára,* considered the best popular treatise on the subject, similarly examined. The proofs were read by Colonel G. A. Jacob, author of *a Concordance to the Upanishads*, and the highest authority on the subject. Attention is also invited to *Studies in the Upanishads*, by the Rev. T. E. Slater.

The most important vernacular work on Hindu Philosophy is the *Shad Darshan Darpan* (Hindu Philosophy Examined) by the late Nehemiah Goreh. The English translation by Fitz Edward-Hall, has been reprinted by the Christian Literature Society, *A Rational Reputation of the Hindu Philosophical Systems* (10 as. net). Another very valuable work ought to be reprinted, the Rev. Dr. K. M. Banergea's *Dialogues on Hindu Philosophy,* in which Hindu philosophers are ingeniously made to refute one another.

The magnificent Series of *The Sacred Books of the East,* edited by Max Müller, are a mine of wealth, but their cost places them far beyond the reach of most Missionaries. The Christian Literature Society has therefore published a cheap series, in three octavo volumes, containing complete translations of a few of the principal works, copious extracts from others, and full summaries of the Ramáyana and Mahábhárata. The price of the set is only Rs. 3. For an account of the volumes and lists of other works, see the Catalogue appended.

Arya Samaj.—This movement is largely confined to the Punjab and North-West Provinces. The Punjab Religious Book Society has published seven excellent Lectures on the subject and a Tract by the Rev. H. Forman.

Muhammadanism.—Here also there is an *embarres de richesses.* The Catalogue of the Punjab Religious Book Society contains a number of works on the subject. Sir William Muir characterises Sale's Translation of the Koran, with its Notes and Preliminary Discourse, as "invaluable." Next to it perhaps may be placed his own *The Coran, its Composition and Teaching, and the Testimony it bears to the Holy Scriptures.* It quotes in Arabic, with English translations, from the Koran passages referring to the Christian Scriptures, showing in what high estimation they were held by Muhammad. This is too large for general circulation, but he has lately written an admirable tract, *Moslems invited to read the Bible,* which quotes both from the Koran and the Scriptures. It is issued by the Religious Tract Society. An abridgment of '*The Coran*' has been published by the C. L. S. Price ¼ Anna.

Two translations from the Arabic, by Sir William Muir, have attracted attention. *The Beacon of Truth* and *Sweet First Fruits,* both published by the R. T. S. His life of Mahomet is also very valuable.

Among other English works may be specially mentioned Sell's *Faith of Islam,* and St. Clair Tisdall's *The Religion of the Crescent.*

The C. L. S. has published *Selections from the Koran.* Upwards of 500 of the most important passages are given, with headings, explanatory notes where necessary, and a classified Index. Price 8 As. See List of Publications in the Appendix.

An admirable Series of Tracts addressed to Muslims, by the Rev. Dr. Rouse, has been published in English, and several vernaculars by the C. L. S.

It is hoped that the Rev. Dr. Wherry, author of a *Commentary on the Koran,* who has recently returned to India, will be able to devote himself to the preparation of Christian literature for Muslims.

Christian Doctrine in contrast with Hinduism and Islam. Attention is invited to a small volume on this subject, by the Rev. Dr. Hooper. It will be found very valuable by young Missionaries. C. L. S. 4 As.

Sikhism.—This system has not received the attention it deserves. A new translation of the Granth will shortly be published, which will be useful in the preparation of literature for the Sikhs.

Jainism.—The remark with regard to Sikhism applies to this subject also.

Zoroastrianism.—In 1843 Dr. Wilson, of Bombay, published a very complete work on the *Parsi Religion,* but it has long been out of print. The Bombay Edition of Dr. Murray Mitchell's *Letters to Indian Youth* contained a chapter on the subject, but this is also out of print. There is, however, an admirable tract by him, No. 25 Present Day Tracts, *The Zendavesta and the Religion of the Parsis.* The "Sacred Books of the East" contain translations of the Zendavesta and Pahlavi Texts.

Brahma Samaj.—Several years ago the Rev. Dr. Dyson wrote a series of able tracts on this movement, published by the Calcutta Tract Society. *Keshab Chandra Sen,* by the Rev. T. E. Slater, published by the Christian Knowledge Society, contains a review of Indian Theism. *The Brahma Samaj and other Modern Eclectic Religious Systems,* gives an account of the movement.*

Romanism.—There are numerous home publications, on this subject. An *Exposure of Popery,* by the Rev. J. F. Ullmann, an

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* C. L. S. Price, 3 As. Sold by Mr. A. T. Scott, Tract Depôt, Madras.

English translation of his Urdu *Papayet ka Ahwal,* was printed at Bombay, some years ago and is still available.

Homiletics.—The only vernacular Text-books on this subject seem to be in Urdu and Tamil. They should be supplied in the principal languages. While Indian preachers need to be cautioned against rambling, European models are not, in several respects, to be copied.

Pastoral Theology.—This has already been noticed. See p. 83.

Pastor's Library.

After students have been trained and gone out for work, it is highly important to place within their reach books which would tend both to deepen their own spiritual life, as well as to guide and animate them in their duties. Dr. Jones says in the Madura Mission Report for 1898:—

"There are few things more sad and discouraging in connection with the work of our Catechists and Pastors than their meagre libraries, from which little nourishment can be gained and little truth of vision acquired." p. 37.

At page 67 it is suggested that arrangements might be made for the issue of from two to four volumes a year suitable for Indian Pastors and other Mission agents to be published by subscription. This would gradually meet the want.

The following works have been suggested:

Biblical.

Commentary on the Bible.
Psalms (more in detail).
Isaiah.
Gospels.
Acts.
Romans.
Ephesians, Philippians, Colossians.
Introduction to the Bible.
Concordance.
Scripture Text-Book.
Harmony of the Gospels.
Bible Dictionary.
Scripture Geography.

Apologetics and Dogmatic Theology.

The Religions of the World.
Natural Theology.
Examination of Hinduism.
The Bhagavad Gita.
Mahomet and Islam.
Evidences of Christianity.
Philosophy of the Plan of Salvation.
Dogmatic Theology.
History of Christian Doctrine.
Romanism.
Scripture Difficulties.

History and Biography.

Scripture History.
Elijah the Tishbite.
Life of our Lord.
Companions of our Lord.
The Apostle Paul.
Church History.
History of Indian Missions.
General History of Missions.
Lives of Eminent Christians.
Life of Oberlin.

The Christian Ministry.

Pastor's Manual.	Addresses to the Heathen.
Homiletics.	Sketches of Sermons.
Pastoral Addresses.	Exposition of the Parables.

Devotional and Practical.

Augustine's Confessions.	Hall's Contemplations.
Imitation of Christ.	Daily Light on the Daily Path.
Bogatsky's Golden Treasury.	Spurgeon's Morning by Morning.
Doddridge's Rise and Progress of Religion.	Do. Evening by Evening.
Baxter's Saint's Rest.	Morning and Night Watches.
Pilgrim's Progress.	Murray's Abide in Christ.
Holy War.	Stalker's Imago Christi.

SUMMARY.

The main points may be briefly recapitulated.

1. *Steps should be taken to increase the number and efficiency of voluntary workers.*

The Wesleyan system of recognizing "Local Preachers" deserves consideration.

2. *The Training of Mission Agents should be Continuous.*

3. *Annual Conferences and Examinations should be held.*

4. *The Circulation of Christian Literature should be Increased.*

5. *Theological Courses of Study should be adapted to India.*

6. *Theological Text books should be provided in the Vernaculars.*

7. *Arrangements should be made for the provision of a Pastor's Library.*

The dawn of the twentieth century is a fitting time for Missionaries to review every department of their work, and see where improvements can be introduced. The motto from the Rev. J. E. Padfield directs attention to two of great importance:

"I look upon it as one of the chief duties of Missionary Societies, at the present stage of things, to do their utmost to provide an enlightened, well-instructed Native Ministry, and to provide a carefully prepared Christian Literature in the vernaculars."*

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* *Bombay Decennial Conference Report*, p. 405.

APPENDIX A.

THEOLOGICAL COLLEGES

IN

ENGLAND AND THE UNITED STATES.

The Courses of Studies pursued in a few of these may be interesting and useful.

Church of England Colleges.

No details are available of any single College, but a sample Syllabus is given at page 16 of the "Oxford and Cambridge Preliminary Examination for Holy Orders."

The Rev. A. Westcott, M. A., says in the *Indian Church Quarterly Review* :

"This is an examination accepted by most of the English and Colonial Bishops as a sufficient test of intellectual efficiency in candidates for ordination." July, 1889.

In the same Review Mr. Westcott calls attention to "Outlines of Theological Study, compiled (1881-7) by a Committee of the Conference upon the training of candidates for Holy Orders. He adds:

"This little book, the value of which to Theological teachers can scarcely be overestimated, contains suggestions for the study of Holy Scripture and also Outlines of Theological Study in the Departments of Dogmatic Theology, Church History, Church Worship, Apologetics, and Christian Ethics."

MANSFIELD COLLEGE,

Oxford.

From "Information for Intending Candidates," p. 6-12.

II. THE STUDIES.

Mansfield is a purely Theological College, founded by the Congregational Churches for the training of candidates for their own ministry in the first instance, but admitting to its classes and other privileges duly accredited students of other churches. The students it receives must be graduates of some recognised University, though, as is stated later, provision is made for a certain number of Arts students who must study till graduation in some one of the Oxford colleges. While Mansfield is not incorporated in the

University of Oxford as a College, all its students are required to be matriculated members of the University.

The ordinary course of study embraces the Hebrew Language and Literature; Old Testament History and Theology, Introduction and Exegesis; New Testament History, Introduction and Exegesis; History of the Church, its Life, Institutions, and Doctrines, including a study of original texts; Apologetics; the Philosophy and History of Religions; Systematic Theology; Christian Ethics; Homiletics, or the theory and practice of Preaching and of the Pastoral Office. Arrangements are also made for those qualified to pursue special studies, either in the College or the University, as, *e.g.*, in the School of Semitic languages, or advanced Theology and Philosophy.

The Studies are distributed among the various Members of the Staff as follows:—

A.—HEBREW AND O. T. HISTORY.

G. W. Thatcher, M.A., B.D.

i. **Elementary Hebrew.** Before coming up students are expected to be able to read with a certain amount of ease. In the first term, three days a week are given to grammar and translation. Davidson's "Hebrew Grammar" and "Hebrew Syntax" are used.

In the second and third terms, selections from such books as Genesis, Exodus, and Judges are read; English passages are given for translation into Hebrew, and Davidson's "Hebrew Syntax" is further studied.

ii. **History of O. T. Literature.** This course, delivered in alternate years with iii, embraces lectures on (*a*) The Canon and Text of the O. T., with an account of the origin and value of the Versions; (*b*) The Literary Structure and Composition of (1) the Hexateuch and Historical Books, (2) the Prophetic and Poetic Books, and (3) the Wisdom and Apocalyptic Literature.

iii. **O. T. History.** The introductory lectures of this course deal with the origin and history of the chief Semitic peoples (Babylonians, Assyrians, Phœnicians, Arabs, &c.) as described by the monuments and in literature. The main course treats of the origins of the Israelites, the invasion of Canaan, the state of society and politics after the settlement, history under the monarchy, the Jews in dispersion, the various returns from exile, subsequent events to the time of Christ and the destruction of Jerusalem.

A special course will be given at intervals on "The State of Jewish life in the time of Christ," with reference to the chief Jewish, Christian, and other sources.

iv. **Arabic and Syriac.** Mr. Thatcher is prepared at any time to form classes in advanced Arabic and Syriac when required.

B.—HEBREW AND O. T. THEOLOGY.

G. Buchanan Gray, M.A.

i. **Advanced Hebrew.** Instruction is given by means of—

(*a*) Lectures on the Hebrew Text.

The portions of the Old Testament Text which generally form the subjects of the lecture are Isaiah xl.—lxvi. and Psalms (Book 1. or 2.) In these lectures attention is chiefly given to the grammar and philology, and the relation of the versions, especially the Septuagint, to the Hebrew Text, and in a less degree to wider critical and exegetical questions.

With more advanced students "Pirke Abhoth" is read as illustrative of Post-Biblical Hebrew, and as an introduction to Rabbinic Thought.

(*b*) Class work with small groups of students according to their individual requirements. Unpointed texts (Genesis, Psalms) are read, and

exercises in Hebrew Grammar, etc., are discussed. With more advanced students, Hebrew Philology in the light of the cognate languages is studied, and Elementary Arabic Grammar (Socin's Grammar being the text book), and easy Arabic Texts are read. Passages of English Prose and English Hymns are given for Translation into Hebrew.

ii. **Old Testament Exegesis and Theology.** These lectures consist of—

(*a*) Courses (in alternate years) on the origins and development of the Hebrew Religion. The first course consists of lectures on the Early Religion of Israel, in which the relation of the religion to other Semitic religions is traced, and the main preprophetic epochs are discussed; these are followed by lectures on the Prophets—their relations to the history of their times and their contributions to the development of the religion. In the second course the thought of the post-exilic period, especially as illustrated by the Psalter and the Priestly Writings, is the chief subject of discussion.

(*b*) Detailed systematic exegesis of certain books, *e.g.* Hosea. In these lectures attention is given where necessary to the reconstruction of the Hebrew Text; but chiefly to points of critical, historical, and theological importance.

C.—NEW TESTAMENT.

J. Massie, M.A.

The special aim of this department is not so much to cover the whole ground of the New Testament as, by the pursuit of a careful and exact method in the study of certain portions, to set the student forward on lines of careful and exact study for himself.

The following are the courses, subject to modifications from time to time.

i. **Preliminary Courses.**

(1) A course on Introduction and Exegesis, their textual and historical prerequisites, spheres and functions, as illustrated in the development of these two branches of New Testament Science; a development evolving the grammatico-historical method of Exegesis, and determining the sphere of Introduction to be the history of the literature within the period of its formation.

(2) A course, dealing briefly with the origin and characteristics of each of the New Testament books in the light, especially, (*a*) of Christ's consciousness of Himself, (*b*) of the Church's consciousness of Him.

(3) A more detailed course on certain prominent features in selected books, particularly some Epistles of St. Paul.

These preliminary courses are supplemented by text-books (read for examination) on Introduction, Textual Criticism and New Testament Greek; and some New Testament book is commonly read in a conversational class, *pari passu*, mainly for the sake of the study of the language.

ii. **Advanced Course.**

Exact study of certain selected books, usually Pauline Epistles, in their various aspects, linguistic, historical and doctrinal.

iii. **Special Courses** are also given in the following subjects at various times:—

(1) The Sermon on the Mount.
(2) The Epistle to the Hebrews.
(3) The First Epistle of St. Peter (Introduction).
(4) The Eschatology of the Second Epistle to the Thessalonians taken in connection with Jewish and Christian Eschatology generally.
(5) The present state of criticism on the various New Testament books.

Seminars are held in certain Terms for the reading and discussion of papers written by students.

D.—CHURCH HISTORY.

J. VERNON BARTLET, M.A.

i. **General Courses.**

1. *Outlines of the History of Christendom.* This is taken in three successive terms under the titles, Ancient, Mediæval, Modern Christianity.

2. *The Ancient Church* (to the fifth century). This is treated with some completeness, especially for the Ante-Nicene period, according to three phases or stages of the Church's life.

(*a*) *Primitive Christianity* (to A.D. 140). Introduction to the Study;) the Environment; the Primitive Communities. General survey of the Persecutions. The Sub Apostolic Age and its specific features, as determined by both Jewish and Non-Jewish factors.

(*b*) *Nascent Catholicism* (*c.* 140—260). The Age of the Apologists. The emergence of more fixed forms under the special stimulus of Gnosticism and Montanism. The early Catholic Fathers and the problems of their times; especially that of Church Discipline.

(*c*) *Consolidation and full development of Catholicism* (*c.* 260—461). Origenists and Anti-Origenists. The epoch of codification and legal definition. The influence of the State. Ebb and flow in the life of the fourth century. The great Theologians and Churchmen of various types. Organisation and piety.

Text-books are used and literature suggested in connection with either course; in No. 2 constant reference is made to the sources. A Seminar is also held during two out of the three terms.

ii. **Special Courses.**

Classes are conducted from time to time on:—

1. Dogmatic texts bearing on the Incarnation: *i.e.*, Athanasius *De Incarnatione Verbi;* selections from Cyril of Alexandria and Leo the Great Anselm's *Cur Deus homo.*

2. Eusebius, *Historia Ecclesiastica*, Books iii—vi.

E.—SYSTEMATIC AND PHILOSOPHICAL THEOLOGY.

THE PRINCIPAL.

i. **Introduction to Theology,** being an Encyclopædia of the Theological Sciences.

ii. **Philosophical Theology,** including (*a*) philosophical prolegomena, or discussions on the theory of knowledge as affecting the theistic idea; (β) constructive Theism, with a review of the Evidences; (γ) Criticism of opposing systems, Pantheism, Agnosticism, Pessimism; (δ) Consideration of difficulties : *viz.*, varieties of religious belief, &c.

iii. **The Philosophy and History of Religion.**

1. The Philosophy:

(a) Introductory: relation (1) to Theism and Theology; (2) to History

(β) Survey of the rise of the Philosophy and review of the greater systems.

(γ) Development of a positive Philosophy: doctrine of the origin, nature and growth of Religion.

(δ) Rise and action of the religions; their place and function in history.

2. The History of Religions: (a) Limits of the study: exclusion of the savage religions, their relation to those of History.

(β) History of the Great Asiatic Religions. (1) China: Classical, Confucian, Taoist. (2) India: Brahmanism, Buddhism, Hinduism.

(γ) Semitic and Hamitic Religions: Egypt, Babylonia, Phœnicia, Arabia: relation of Israel and Islam.

(δ) The Classical Religions. Relation to the Christian.

(ε) The Philosophy of Religions: comparative survey and conclusions.

iv. Systematic Theology.

1. Introductory: (α) Nature and History of the Study: (β) Doctrine of Inspiration and Revelation.
2. Theology: Doctrine of God and the Godhead: historical and constructive.
3. Anthropology: (α) doctrine of man as ideal: discussions on freedom and immortality: (β) doctrine of man as actual: Sin personal and original: Man as individual and collective.
4. Soteriology: (α) doctrine of Incarnation: (β) Atonement and cognate doctrines.
5. Pneumatology: (α) doctrine of the Person of the Holy Spirit: (β) doctrine of His Work: Regeneration and Sanctification.
6. Ecclesiology: doctrine (α) of the Church: (β) of the Ministry: (γ) of the independence of the Church: (δ) of its means, functions, and ends.
7. Eschatology: doctrine of the last things: ultimate relations of God and man.

In dealing with Systematic Theology the method pursued is exegetical, historical, and constructive, *i.e.*, the Biblical bases of each doctrine are examined, its history is traced, and then an attempt is made to construe it in the terms most warranted by the previous discussions.

No single text-book is used, but the reading of the Students is directed. In two terms a Seminar is held one night in the week.

Special Homiletical instruction is given in the Sermon Class which meets once each week.

F.—Besides their work under the regular staff of the College, students are advised, according to their special studies, to attend certain classes under Professors or Lecturers of the University, especially in Philosophy, Semitic Philology, O. and N. Testaments, and History of Doctrine.

FREE CHURCH THEOLOGICAL COLLEGE, GLASGOW.

From "The College Calendar, for the Free Church of Scotland, 1897-8", pp. 48-53.

§. III.—ARRANGEMENT OF CLASSES AND STUDIES.

TABULAR SUMMARY.

1st Year.	Evangelistic Theology, at 9,*	Rev. ALEX. ALEXANDER, M.A.
	Junior Hebrew, at 10, ...	Dr. SMITH, 22 Sardinia Terrace.
	Apologetics, at 11.	Dr. BRUCE, 32 Hamilton Park Terrace.
	Natural Science, at 12, . . .	

* Course of twelve lectures.

2d Year.	New Testament Exegesis, at 10,	Dr. Bruce.
	Senior Hebrew, at 11, ...	Dr. Smith.
	First Systematic, at 12, . . .	
3d Year.	First Church History, at 10,	Dr. Lindsay, 37 Westbourne Gardens, Kelvinside.
	Second Systematic, at 11,	
	Old Testament Exegesis, at 12,	Dr. Smith.
4th Year.	Evangelistic Theology, at 10,*	Rev. Alex. Alexander, M.A.
	Second Church History, at 11,	Dr. Lindsay.
	Christian Ethics, at 12, † . .	Dr. Lindsay.
	Pastoral Theology, at 12, † .	

All Students must matriculate before enrolling in a class. The matriculation fee is 10*s*. The fee for a single class is £2, 2*s*. ; the common fee for all the classes, in any year of the curriculum, £4, 10*s*.

First Year,

1. JUNIOR HEBREW.

Professor Smith and Mr. MacFadyen.

The text-book employed is Dr. Davidson's Introductory Hebrew Grammar, with the Exercises. For reading, part of Genesis, or of Deuteronomy, or of one of the historical books, is chosen. A lecture is given weekly upon linguistic subjects, including the History of the Hebrew Language; and weekly a Psalm is expounded. The elements of Biblical Aramaic are also taught when there is time. There are written examinations.

2. APOLOGETICS.

Professor Bruce.

The text-book used is the Professor's work on "Apologetics" in the International Theological Library, which is made the subject of examination and comment twice a-week. The course of instruction, as there given, is supplemented by special courses of lectures on particular branches of the subject. These may vary from year to year. One of these courses is on the ancient Pagan religions, in which the aim is to show the claims of the religion of the Bible to be a divinely-given religion while recognising all good elements in the Ethnic religions. Three other short courses on *Evolution*, *Agnosticism*, and the *Historical foundations of Christianity*, are delivered in the course of the Session.

There is always one written examination at least in the course of the Session, and there are frequent oral examinations.

From February onwards, Essays or "Homilies" on Apologetic topics are read by the Students on one or two days of the week, according to the size of the Class; generally one day is enough.

In the early part of the Session, one hour in the week is devoted to the reading of short Essays by Students on special topics—four in the hour.

* Course of twelve lectures.

† Half-courses each, together occupying the whole Session.

3. NATURAL SCIENCE.

(The Course of the late Professor Drummond.

The object of this Class is to introduce the Student to the study of Nature, to cultivate observation, to indicate the bearings of Science and Theology, and to afford a practical training in scientific work.

Lectures and demonstrations in the Museum are given daily, except on Wednesdays; and the course is the following:—For the first three months, Geology is gone over in detail. This includes a set of Lectures on Dynamical Geology, Mineralogy, Lithology, Petrology, Stratigraphical Geology, and Palæontology. A shorter course in Biology follows, one month being devoted to Morphological and Physiological Botany, and remainder of the Session to Introductory Zoology, including outlines of Physiology and Comparative Anatomy. The Fridays throughout the Session, with the exception of two, which are devoted to written examinations, are reserved for the discussion of such special questions as Evolution, the Antiquity of Man, Spontaneous Generation, the Nebular Hypothesis, &c.

Several excursions are made on Saturdays, for practical fieldwork; and a longer excursion to the Island of Arran, extending over four or five days, is organised at the end of the Session.

EVANGELISTIC THEOLOGY.

Rev. Alex Alexander, m.a, Lecturer.

In connection with this Chair, about twenty lectures are given to Students of the First and Fourth Years; these are repeated to the Corresponding Classes in Glasgow and in Aberdeen.

Second Year.

1. FIRST SYSTEMATIC THEOLOGY.

(The Course of the late Professor Candlish.)

Course of Study.—After a brief introduction on the nature, principles and method of Dogmatic Theology, the lectures begin the exhibition of the system of Christian Doctrine, in its several parts, showing their foundation in Scripture, how far they are confirmed by the light of nature, and what various opinions have been held in the Christian Church and in other religions. The doctrines of God, of man, and of the Incarnation and Person of Christ are generally overtaken in this class.

An exposition is also given of the relative chapters of the Confession of Faith; and besides oral examinations on the lectures and text-books, two or three written examinations are held, during the Session.

A short course of lectures on Homiletics, or the Theory of Preaching, is given in this class during part of the Session, and the Popular Lecture is delivered and criticised.

2. SENIOR HEBREW.

Professor Smith.

Portions of the Hexateuch are read; and afterwards some of the prophetical books. Three courses of lectures are given—one on the History of the Canon, one on the History of the Criticism of the Pentateuch, and one on the Religions of the other Semites contrasted with that of Israel

Passages for translation into Hebrew prose are prescribed once a-fortnight, and an Essay is required on some Old Testament subject. There are two written examinations. The essays are read before the class and discussed by them.

3. NEW TESTAMENT EXEGESIS.

Professor Bruce.

Weekly Scheme of Work.—Monday and Tuesday, Lecture; Wednesday, N. T. Grammar and characteristics of N. T. Greek; Thursday. N. T. Theology (Text-book, "St. Paul's Conception of Christianity;" Friday, N. T. Criticism and Synoptic Problems. *Subjects of Lectures*—Monday, Epistle to the Hebrews; Tuesday, Gospel of Mark. After the commencement of February, the Greek exercises of students are read on one or two days of the week, as the size of the Class may require During the latter part of the Session the Gospel may be lectured on twice in the week.

Third Year.

1. FIRST CHURCH HISTORY.

Professor Lindsay.

Course of Study.—The Course of Lectures delivered in this class embraces the following subjects of inquiry and discussion:—The Constitution of the Apostolic Church; the Old Catholic Church in its struggle with Rome, with Judaism, with Gnosticism, and with Montanism; the Ante-Nicene Theology; the Controversies about the Trinity and the Person of Christ from the fourth to the eighth centuries; the Schismatic Churches of the East; the Church under the empire of Constantine and his successors; the growth of the Papacy; Augustine; the Schism of East and West; the Holy Roman Empire; the Mediæval Church, its Theologians, Liturgic, Hymnology, and Church Life; the Mediæval Universities; Mediæval Scepticism; Mysticism; the Struggle between Pope and Emperor; the Renascence; the Reforming Councils. The Course concludes with a few Lectures on the history of the Scottish Church down to the Reformation.

Students are recommended to read Gieseler's Church History, Bryce's Holy Roman Empire, Dr. Cunningham's Lectures on Historical Theology, Vol. I.

2. SECOND SYSTEMATIC THEOLOGY.

(The Course of the late Professor Candlish.)

Course of Study.—The exhibition of the system of Christian Doctrine is continued in this class, from the point reached in the former Session, and carried on in the same way. The doctrines of the Offices and work of Christ, Effectual Calling, Faith, Repentance, Justification, Sanctification, Adoption, Perseverance, Assurance, and the Last Things form the chief subjects of the lectures.

One of the Epistles is exegetically studied in the original. Examinations in writing are held on the Lectures; and the Exegesis or controversial Discourse is delivered and criticised in the class.

3. OLD TESTAMENT EXEGESIS.

Professor Smith.

Lectures are given on the Early History of Israel and on the History and Theology of Prophecy. The readings and exegesis are in the early poetry of Israel and in one of the Prophets. Some instruction is given in the homiletic use of the Old Testament. The Hebrew Critical Discourse,

required from every regular Student, is taken as a piece of the class work; it is read before the class and discussed by them. And a few prose exercises are set. There is a written examination and a voluntary essay.

Fourth Year.

1. EVANGELISTIC THEOLOGY.

Rev. ALEX. ALEXANDER, M.A., Lecturer.

In connection with this Chair, about twenty lectures are given to Students of the First and Fourth Years; these are repeated to the corresponding classes in Glasgow and in Aberdeen.

2. SECOND CHURCH HISTORY.

Professor LINDSAY.

Course of Study.—The Lectures are mainly devoted to the development of dogma; and the course embraces a short sketch of the various elements in the mediæval Church which grew into the Reformation, a statement of the chief heads of controversy between the Roman Catholic and the Protestant Theologians, the development of dogma in the Lutheran and Reformed Churches during the 16th and 17th centuries, the rise of Socinians, Anabaptists, and other sectaries, the development of dogma in the Post-Reformation Roman Catholic Church, the rise and progress of Rationalism, and a brief summary of the history of dogma in the present century. The Course concludes with a set of Lectres on Scotch Church History since the Reformation.

There are three General Examinations for all the members of the class. Students are recommended to read Dr. Lindsay's *Reformation* and Dr. Cunningham's *Lectures on Historical Theology*, more especially the second volume, in connection with the work of the class.

The Popular Sermon is delivered and criticised in this class.

3 *A.*—CHRISTIAN ETHICS—*during half of Session.*

Professor LINDSAY.

After a short summary of the principal heads of the Doctrine of the Church, the Lectures embrace:—An Introduction, showing the relation between Christian and Philosophical Ethics; the formal principle or sphere of Christian Ethics, or *the Kingdom of God;* the material principle or motive power in Christian Ethics, or *Christian Love*; the sphere of Christian Ethics in the Family, in Friendship, in the State, and in the Church; the action of Christian Love in the formation of the religious will, the religious character, and the various religious virtues; our Lord Jesus Christ as the great ethical example; the ethical significance of Prayer and of the doctrine of Providence; Christian Duty in general; Division of Duties, (*a*) to individuals, (*b*) to Society—(1.) to the Family, (2.) to the State, and (3.) to the Church. Students are recommended to read Martensen's *Christian Ethics*, 2 vols.

3 *B.*—PASTORAL THEOLOGY—*during half of Session.*

(The Course of the late Professor CANDLISH.)

Course of Study.—The course of Lectures comprise:—

1. The nature and Divine institution of the ministerial office, and the necessity and nature of a Divine call to it.

2. The duties of the office, more particularly—(1) Teaching the people in private by pastoral visitation, and in public by preaching the Word;

(2) leading the people in devotion and in Christian work; (3) ruling the people by the exercise of discipline. This course is generally given to Students of the third and fourth years together, in alternate Sessions with the latter part of Systematic Theology, and is accompanied by the exposition of portions of the New Testament.

In accordance with the deliverance of the General Assembly of 27th May, 1895, the Senate require all Students to study the Art of Public Reading and Speaking, under some competent teacher approved by them, during *at least* one hour a week during sixteen weeks in each of two Sessions, and to produce before leaving the Hall due evidence of such attendance. The Senate approve of W. Ramsay Crawford, Mrs. Cunningham Craig, William S. Vallance, R. M. Hardie, Thomas Harrower, and James Charles Hewitt.

DIVINITY SCHOOL

OF

YALE UNIVERSITY,

UNITED STATES.

From "Information for Students and applicants for admission, March 1889. Only "Required Studies" are given: there are numerous "Optional Courses."

COURSE OF STUDY.

The Course of Instruction occupies three years, and is arranged in the following order:

REQUIRED STUDIES IN JUNIOR YEAR.

Professor Curtis will give instruction five times a week in the grammatical principles of the Hebrew language in connection with the first eight chapters of Genesis, with the use of Harper's *Introductory Hebrew Method* and *Elements of Hebrew* as a text-book. In addition to this preliminary work, the class will read critically the remainder of Genesis and Exodus i-xxiii with the study of Hebrew Syntax and with the use of Gesenius's *Hebrew Grammar*. Exercises will also be given in reading at sight. A course for the entire class will be given, once a week, in Old Testament Introduction, both general and special. Under the former will be treated the origin and growth of the Old Testament Canon and a description of the ancient versions of the Old Testament; under the latter particular attention will be paid to the history, theories, and results of Hexateuchal criticism.

Professor Bacon will give instruction four times a week in the Greek New Testament. The studies of the year will be divided as follows: (*a*) Prolegomena to the New Testament, including the use of the Methods and Apparatus of Grammatico-historical Exegesis, the History and Criticism of the Text, the History of the Formation of the Canon, and the History of Modern Criticism, one lecture a week throughout the year. (*b*) The principles of Grammatico-historical Exegesis in practical application, three hours a week. During the first half of the year the Pauline Epistles will be thus studied on the basis of Galatians and Ephesians; in the second half the same principles of exegesis will be applied in the study of the Synoptic

Gospels on the basis of Mark. Essays on connected themes will be prepared by the students and discussed in the presence of the class during the second half-year.

Professor Stevens will lecture twice a week during the first half of the year on the Philosophy of Religion, historically considered. The course will consist in a study of the theories of Religion which are involved in the principal modern systems of Philosophy, together with a survey of the recent literature of the subject. The continuance of the study during the second half-year will be optional. *

Professor Brastow will meet the class twice a week during the second half of the year. He will give a course of introductory lectures on Practical Theology, including its proper scope, its relation to other branches of Theology, the Christian conception of the Church, its final purpose as related to the Kingdom of God, its organization, the marks of its visibility, the ministerial calling, and unification of ministerial functions in the Christian pastorate. He will also lecture and conduct critical exercises on the use of the Topic in preaching, making Claude's *Essay upon the Composition of a Sermon* a partial basis for the work.

Dr. Curry will begin with this class a thorough course of instruction in Vocal and Elocutionary Training, which is progressive in its character and extends through the three years of study for each class. The work is so arranged that each student receives, at least once a week, criticism upon some form of expression and personal suggestions as to daily practice. A course of lessons will be given in Vocal Culture, proper action of the mind in reading and speaking, the principles of Vocal Expression and oratorical action.

REQUIRED STUDIES IN MIDDLE YEAR.

Professor Fisher will give instruction three times a week in General Church History, embracing especially the branches of the subject which are not included under the History of Doctrine. They comprise the following topics: the Nature, Divisions, and Sources of Church History, with a review of the Literature of the subject; the Old or Preparatory Dispensation in its relation to Christianity; the condition of the Graeco-Roman World at the Introduction of the Gospel; the Establishment of Christianity, and the Conflicts of the Apostolic Age; the spread of Christianity, including especially the Conversion of the Roman Empire and of the Teutonic Nations; the Changes in Ecclesiastical Polity in the early centuries; the Organization of Latin Christianity under the Papacy; the relations of the Papacy and the Church to Civil Society in the Middle Ages; the Protestant Reformation, with its Causes and the Systems of Polity adopted by the different Protestant Churches; Christian Life, and its Characteristic Features in the successive eras (including the Rise and subsequent History of Monasticism); the History of Christian Worship.

Professor Stevens will lecture three times a week on Systematic Theology. The course will include the investigation and discussion of such topics as the Nature and Method of Theology, the Doctrine of Sacred Scripture, the Christian idea of God and of Man, the Nature and Consequences of Sin, the Person of Christ, the Work of the Holy Spirit, the Trinity, the Atonement, the Christian Life, the Church, and the Consummation of the Kingdom of God. Special attention will be paid to current discussions and

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* Professor Stevens expects to be absent in Europe during the year 1899-1900. Instead of his course described above, Professor Blackman will give his Middle year course in Christian Ethics (see page 8) to the Junior class. Members of the class may also elect courses on the Philosophy of Religion in the Collegiate or Graduate departments of the University. Those who wish to do so can take the above course, or its equivalent, during the subsequent year.

controversies in theology and to the most recent literature on the various topics which are studied.*

Professor CURTIS will read with the class twice a week selections from the Poetical and Prophetical Books of the Old Testament. Special attention will be paid to exegesis. Original work of this character will be required of the students. After January 1st two courses will be open to the class, one in the Hebrew, and one in the English text.

Professor PORTER will lecture twice a week on the Biblical Theology of the Old Testament. The aim will be to present a general view of the religious institutions and of the ethical and religious conceptions of Israel in their beginnings and in the historical course of their development. Special attention will be given to the religious faith and work of the Prophets, to the significance of the Exile, and to the character of post-exilic Judaism, including its last pre-Christian stages.

Professor BLACKMAN will lecture twice a week during the latter half of the year on Christian Ethics. The course will include a brief introduction to the history and literature of Christian Ethics; an account of its relations to Philosophical Ethics, to Religion, and to Christian Theology; and a study of the fundamental and constructive ethical principles which are disclosed in the Scriptures of the Old and New Testament.

Professor BACON will read with the class on the plan called "cursorisch," once a week throughout the year, the Book of Acts, applying the principles of historical and literary criticism to the problems of the growth of Ecclesiastical Life and Literature in the Apostolic Age. The second hour throughout the year will be devoted to lectures on Introduction to the several Books of the New Testament.

Professor BRASTOW will give instruction by lectures and critical exercises, in Structural Homiletics, three times a week during the first half of the year.

Dr. CURRY will give an advanced course in Vocal Exercises, including practice in the rhythm and melody of speech, in Scripture and hymn reading, and in preaching and various forms of speaking.

REQUIRED STUDIES IN SENIOR YEAR.

Professor BRASTOW will give instruction five times a week, by lectures and critical exercises, in different branches of Practical Theology, as follows: he will lecture three times a week during the first term of the year on Homiletics, and once a week will meet the class in divisions for homiletic criticism. He will also, in connection with the teacher of elocution, conduct a class exercise, once a week throughout the year, in the criticism of sermons. It is proposed to make these practical exercises a prominent feature in the course. He will also give private instruction, at least once during the year, to each member of the class in connection with the criticism of sermons, and will give personal aid in the study of Homiletical and General Literature. He will lecture three times a week during the last term of the year, upon Catechetics, Liturgics, Church Government, the Missionary work of the Church, the relation of the Church to the Family, the relation of the Church to the State, and the work of the Church as related to the different branches and methods of Education and to problems of Moral reform. He will also conduct class discussions of questions of practical interest relating to the work of the Church once a week during the entire year.

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* Next year, on account of Professor Stevens' intended absence, the Middle class will take Professor Porter's course in the Biblical Theology of the New Testament. The class will take the course in Systematic Theology in their Senior year.

Professor FISHER will give instruction three times a week, through the year, in the History of Christian Doctrine and in Symbolical Theology. The course includes an explanation of the Origin of Theology as a Science, and a Discussion of True and False Theories of the Development of Doctrine; a Survey of the Influence of Philosophy on Theology in the successive eras; a Review of Authors in the field of Theological Literature; a History of Theological Thought in the Church in relation to the several Doctrines of the Christian system, down to the present time; an account of the Comparative Tenets of the principal religious bodies into which Christendom is divided.

Professor BLACKMAN will lecture twice a week on some important problems of American life, such as: the negro; the immigrant; the defective, dependent, vicious and criminal classes (charities and corrections); the city; the wage and factory system; the family; and communism, socialism, and anarchism. The lectures will be supplemented by reports and book-reviews by the students, and (probably) by a visit to the charity and correctional institutions of New York. As introductory to the course, a few lectures will be given on the study and literature of Sociology.

Professor PORTER will lecture three times a week on the Biblical Theology of the New Testament. The teaching of Jesus will be examined on the basis of a critical study of the sources, the attempt being to set it forth as a whole, in its individuality, and to ascertain its historical significance in relation to past and contemporary Jewish thought and to the founding of Christianity. The Theology of the Apostolic Age will then be studied in its fundamental unity and its historical progress, special attention being given to the sources, character, and influence of the thought of Paul.

Dr. CURRY will give instruction both in class and in private. Arrangements are made for training and practice to meet the special needs of each individual in his preparation for the duties of the preacher's office.

The choice of subject for the thesis required for graduation must be made and reported to the Faculty not later than October 15, and the thesis itself must be presented not later than February 1.

THEOLOGICAL SEMINARY

AT

PRINCETON N. J.

From Catalogue 1898-1899, pp. 23-28. There are "Extra Curriculum Courses of Studies."

COURSE OF STUDY.

FIRST YEAR.

Old Testament Literature: General Introduction, Special Introduction to the Pentateuch, Hebrew, Sacred Geography and Antiquities, Old Testament History. New Testament Literature: General Introduction, Special Introduction to the Gospels, Exegesis of selected Epistles of Paul. Didactic Theology: Prolegomena and Theology proper. Relations of Philosophy and Science to the Christian Religion: Theism, Theological Encyclopedia, General Introduction to Apologetics. Homiletics. Elocution.

SECOND YEAR.

Old Testament: Unity of the Book of Genesis, Special Introduction to the Historical and Poetical Books, Exegesis, Biblical Theology. New Testament: Life of Christ and Exegesis of the Gospel. Didactic Theology: Anthropology and Soteriology (Christology). Relations of Philosophy and Science to the Christian Religion: Evidences of Christianity. Church History: Ancient and Mediæval. Government and Discipline of the Church. Homiletics: Criticism of Sermons, Elocution. Missions.

THIRD YEAR.

Old Testament: Special Introduction to the Prophets, Exegesis. New Testament: Acts of the Apostles, Special Introduction to the Epistles, Biblical Theology. Didactic Theology: Soteriology (Pneumatology) and Eschatology. Church History: Mediæval and Modern. Relations of Philosophy and Science to the Christian Religion: Christian Ethics and Christian Sociology. Church Government and Discipline; Pastoral Care; Ordinances of Worship; Homiletical Criticism and Analysis of texts; Elocution. Missions.

FOURTH YEAR.

The regular course is completed in three years; but students may with great advantage continue to pursue their studies in the Seminary for a longer period. It is not thought best to prescribe a fixed course of study for graduates. Each is at liberty to devote himself to those branches of theological learning for which he has the greatest aptitude, or which he judges to be most necessary or profitable to himself. Accordingly graduate students may make a selection from the extra-curriculum courses which are provided in each department, or they may individually conduct original investigations under the direction and with the advice of the professors and with the aid of the library, or with the approval of the Faculty they may attend the lectures and recitations of such of the regular classes as involve new work. The equivalent of at least twelve hours of class-room work a week is required of students who are admitted to the privileges of the fourth year.

LECTURES AND RECITATIONS.

The Junior Class has each week five exercises in Hebrew, one in Introduction to the Old Testament, one in Old Testament History, one in Introduction to the New Testament, one in Exegesis of Paul's Epistles, two in Didactic Theology, two in Theism, one in Apologetics, one in Homiletics and one in Elocution.

The Middle Class has one exercise a week in Introduction to the Old Testament, two in Exegesis of the Psalms, two in Biblical Theology of the Old Testament, two in the Life of Christ and Exegesis of the Gospels, three in Church History, two in Didactic Theology, one in Evidences of Christianity, two in Homiletics and Church Government, one in Elocution and on alternate years one in Missions.

The Senior Class has one exercise a week in Introduction to the Old Testament and one in Exegesis of the Prophets, two in Apostolic History and Exegesis of the Epistles, two in Biblical Theology of the New Testament, three in Church History, two in Didactic Theology, two in Christian Ethics and Christian Sociology, two in Homiletic and Pastoral Theology, one in Elocution, and on alternate years one in Missions.

DEPARTMENTS OF INSTRUCTION.

In order to convey a clearer idea of what is actually taught in the Seminary, the following more explicit statements are made respecting the instruction given:

INTRODUCTION TO THE SCRIPTURES.

General Introduction to the Old and New Testament embraces the subjects of the Canon, the Original Languages of Scripture, Ancient Manuscripts and Versions, Sacred Criticism, and the History and Principles of Scriptural Interpretation.

Special Introduction embraces an account of each book severally, its authorship, integrity, design and structure, together with a general statement of its contents, and a more particular examination of the most interesting and important questions relating to its criticism and interpretation. The course is intended to include at least a general survey of every book in the Bible.

HEBREW.

Hebrew is taught throughout the course. But the grammatical study of the language as such is confined mainly to the first year, in which a larger portion of time is devoted to it than to any other single branch. The Junior Class is trained not simply in translation and parsing, but in derivation of words and the comparison of synonyms, and in converting English into Hebrew. A beginning is also made the first year in the application of the knowledge of the language to the work of exposition, which is carried out more fully in the subsequent years of the course.

THE OLD TESTAMENT.

A general and comprehensive survey is presented of the various books of the Old Testament, in their individual plan and contents, and in their relations to one another and to the general scheme of which they form a part. The most important questions in criticism and exegesis that arise in each are considered, with a special reference to the gradual unfolding of revealed truth, the preparation for the coming of Christ, and the fuller disclosure of the New Testament. Particular attention is paid to the interpretation of typical facts and institutions, and to tracing the progressive scheme of prophecy. The Middle Class is also engaged in more detailed study of the Psalms and the Senior Class in that of one of the Prophets.

THE NEW TESTAMENT.

In the study of the New Testament an acquaintance with ordinary Greek is assumed; but careful attention is paid to the peculiarities of the Hellenistic dialect particularly as employed by the New Testament writers. The exegesis of the New Testament is begun with the Junior Class by the study of the Epistles of Paul, and lectures are delivered on topics belonging to General Introduction. The life of Christ is exhibited in its several periods, with a careful analysis of the different Gospels, their mutual relations, their individual characteristics, and the harmony of their respective narratives. The Acts of the Apostles is studied both exegetically and topically, with prominent reference to the life and labors of the Apostle Paul and the early planting of the Christian Church. Special introductions to the various Epistles are inserted in their proper chronological order.

BIBLICAL THEOLOGY.

An equal place is assigned in the course to Old Testament and New Testament Theology. The point of view is that of the history of revelation; and in the various periods of the divine economy both the contents and the form of revelation receive attention. The instruction is by lectures supplemented by a text-book. In Old Testament Theology the plan and division adopted by Oehler are followed, with fuller discussion of the patriarchal period. A similar method is pursued in the treatment of New Testament Theology.

SYSTEMATIC THEOLOGY.

Systematic Theology is studied throughout the course. The doctrines of Theology are presented didactically, historically, and polemically. The order of topics pursued is: The nature, forms, and sources of Theology: the being of God, His nature and attributes; the Trinity; the divinity of Christ; the Holy Spirit; the decrees of God; creation; providence; miracles; the origin, nature and primitive state of man; the covenant with Adam; the fall; sin; imputation; original sin; inability; the covenant of grace; the person of Christ; His offices; the nature, necessity, perfection, and extent of the atonement; His kingdom; His humiliation and exaltation; vocation; regeneration; faith; justification; sanctification; the law of God; the sacraments; eschatology.

THE RELATIONS OF PHILOSOPHY AND SCIENCE TO THE CHRISTIAN RELIGION.

The aim of this course is to exhibit positively the reasonableness of Christianity as the supernatural and the final religion.

The Junior year is devoted to a general introduction to Apologetics; a critique of the reason, involving the discussion of its reality, its trustworthiness, and its limitations; and the philosophy of religion, under which are considered the definition of religion, its nature, its origin, its reality and its criteria.

The Middle year is given to the evidences of Christianity, experimental, internal, external, collateral, and that from the character and resurrection of Christ; and to the proof that the Scriptures are the divinely inspired record of this religion.

The Senior year is divided between Christian Ethics and Christian Sociology. Under the former are discussed Old Testament ethics, New Testament ethics, and the argument for Christianity from its ethical system. Under the latter are considered the teachings of Christianity as to the family, the nation and the school; and the argument for Christianity from the superiority of its social system.

A Post-Graduate course is also offered in Philosophical Apologetics. This develops the arguments for Christianity from comparative religion, from the philosophy of history, and from the philosophy of Christianity.

The whole subject of Theism, historical, constructive, and polemic, is discussed by President Patton, of the University, who delivers two lectures a week on this topic throughout the Junior year.

HISTORY.

Old Testament History is studied as a history of events, the unfolding of the import of these events in the history of revelation being relegated to the department of Old Testament Theology. The Biblical narratives

themselves are studied as the source; but the course is supplemented by lectures which deal with the data furnished by the contemporary monuments of Babylonia, Assyria and Egypt. Geography is also studied, so far as it pertains to the history.

The instruction in general Church History is by lectures and recitations with reference to sources and literature. While the main design of the course is to set forth historically the career of the Christian Church in its relations to the other elements of the life of the world, the development of Christian doctrine and the interior life of the church are also presented. Special treatises in each period are recommended for collateral study, and outlines of the course of lectures are provided to aid the students in taking notes.

ECCLESIASTICAL, HOMILETICAL AND PASTORAL THEOLOGY.

The study of Homiletics begins in the Junior year. The method of instruction is by lectures. The course includes: The proper idea and essential elements of a sermon; the classification of sermons; the choice of texts; origination of thought; invention; assimilation; the drawing of the theme; analysis of texts and the different classes of division; practical exercise in the making of divisions, with criticism of sermons delivered in the presence of a professor.

In the Middle year the study of Ecclesiastical Theology is begun. Instruction is by lectures. Subjects: The true idea of the Church; the organization of the Church; the Head of the Church; the claim of Papal supremacy; the officers of the Church, etc. The course of lectures on Homiletics is continued in the Middle year and includes lectures on introductions, on methods of treating the different heads of a discourse, and on illustrations in preaching, together with practical exercises in preaching and criticisms by a professor.

The Senior Class is instructed in Pastoral Theology by lectures. The study of Ecclesiastical Theology is continued, including lectures on the apostolic succession, priesthood of the ministry, ordination, the ruling elder, church discipline, etc.

MISSIONS.

The course on Missions treats of the philosophy, Biblical basis, history and Scriptural norm of missions, and affords instruction in methods of awakening, developing and directing the Church's interest in foreign missions. It comprehends the study of the place of foreign missions in comparative religion; the universalistic element in Biblical theology, the history of missions from the close of the Apostolic period to the evangelical revival of the eighteenth century; the history, methods and results of Protestant missions; practical theology in relation to foreign missions. This course is conducted biennially in alternate years, the Middle and Senior classes being united for the purpose. It has a place in the schedule for the session of 1899—1900.

RHETORICAL EXERCISES IN SERMONIZING.

Dr. Purves and Dr. Greene preside at the weekly speaking of the Middle and Junior classes respectively. Each member of these classes is, in his turn, expected to deliver original discourses, *memoriter*.

The weekly preaching of the Senior Class is under the direction of Dr. Paxton, who also conducts exercises with the class in analysis of texts, and in writing and criticising sermons.

Mr. Henry W. Smith, the instructor in elocution, is in attendance throughout the session, and gives a thorough course of teaching in this

department, meeting the students both singly and in classes, and combining a careful discussion of principles with abundant and varied vocal exercises.

Every student is required, prior to graduation, to exhibit to the Professor of Homiletical Instruction two lectures and four popular sermons, which shall be approved by him.

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COURSES OF INSTRUCTION.

The courses of study are in part prescribed and in part elective. While the study of Theology is itself an election, and necessarily includes foundation work in Hebrew, Greek, Dogmatics, Church History, Homiletics, and some other branches of sacred learning, there is opportunity also for more extended research in its principal departments, in accordance with the tastes and aptitudes of the student. The system of Elective studies is designed to encourage a degree of specialization, and to offer an increased number of courses. The amount of prescribed work is so arranged that about one-third of the lecture hours are reserved for elective work; several courses being offered from which a required number of hours is to be chosen. Entirely different courses are given in alternate years, and the rotation is so arranged that every course is open to every student at some time during his three years of study. Some of the elective courses are offered to all the classes, and others to the Middle and Senior classes. The prescribed studies of Junior Year are the Old and New Testaments in the original languages, and the Philosophy of Religion; of Middle Year, Christian Theology and the Theology of the New Testament: of Senior Year, Church History and Homiletics. Juniors choose in addition two hours a week of Elective Courses, Middlers choose six hours, and Seniors two hours, making in all twelve hours a week for Juniors and Middlers, and ten hours a week for Seniors. By permission of the Faculty additional elective courses can be taken; in such cases regular attendance, but not examination, is required. In order that there may be time and zest for reading and investigation, attendance on twelve lectures a week is regarded as more advantageous than attendance on eighteen or twenty lectures a week. The prescribed studies of each year and the elective studies of the entire course are indicated below.

PRESCRIBED STUDIES.

JUNIOR YEAR.

Encyclopaedia and Methodology.

Professor Moore.

At the beginning of the year twelve lectures will be given on Introduction to the study of Theology; the theological disciplines; their proper classification and order; their interdependence; and their relation to the work of the Christian ministry; the apparatus; and methods of study.

Old Testament 4 hours both half-years.

Dr. Torrey.

The elements of Hebrew grammar; readings in old Hebrew prose; portions of the Pentateuch and Historical Books. The aim of the course is to lead beginners on, as rapidly as is consistent with genuine progress, to the reading of historical texts; and to lay the foundation for later courses in the interpretation and criticism of the Old Testament, for which a sound knowledge of the language is indispensable. Students who have already studied Hebrew may be excused from this course. For those who wish to give more study to the language in the Junior year, Elective Courses II. 9 and 10 are provided.

New Testament. 4 hours both half-years.

Professor Ryder.

The Gospel of Matthew will be read, and its relation to the other Gospels discussed. The lectures will be accompanied by recitations and essays by the members of the class.

Philosophy of Religion. 2 hours second half-year.

Professor Harris.

The development of the religious sentiment in totemism, nature worship, polytheism, pantheism, deism and Christian theism, with discussion of the theistic argument; theories concerning sin and evil: redemption; the future life; the universality of Christianity; the essential elements of religion; the historical and the ideal in Christianity; the religious consciousness; religious cultus; religion and science; Christianty and art; and associated topics.

Elocution. 1 hour till Dec. 21.

Professor Churchill.

Lectures on the theory and art of public speaking; comprising vocal technic, in which the practical co-operation of the class is enlisted; the exposition and illustration of the principles of expressive speech; and gesture, viewed as the symbolical language of the emotions. All classes take part in a general exercise in vocal culture four times a week.

MIDDLE YEAR.

Theology. 3 hours both half-years.

Professor Harris.

The topics are: revelation; the inspiration and anthority of the Bible; the origin and evolution of man, his personality, freedom, and immortality; the Christian doctrine of sin; the person of Christ, the Holy Spirit, the Trinity; redemption through atonement; justification by faith; regeneration; the development of the Christian life; the kingdom of God; the church; the sacraments; the Lord's day; and eschatology. During part of the year there is a voluntary exercise on Monday evenings for the discussion of Religion in Modern Literature.

Theology of the New Testament. 3 hours both half-years.

Professor Hincks.

This course aims to present religion as taught by Jesus and the Apostles. The teachings of Jesus will be studied as a whole; his conceptions of God and man, of Messiahship, of life and conduct, of the future state, will be

examined as enfolded in the central idea of the kingdom of God. The original elements of this teaching will be sought by comparing it with the religious thought of later Judaism. The apostolic teaching will be studied as presenting the religion of the disciples of Jesus; Christianity in its beginning. The individual contributions to the apostolic teaching made by the apostolic writers will be studied separately, in an order following the chronological succession of the documents employed, so that the progress of thought during the apostolic age will be brought to view. Points of contact between the apostolic teaching and the thought of later Judaism will be indicated. In the closing lectures of the course an attempt will be made to present concisely the fundamental ideas of the New Testament. Essays prepared by members of the class upon topics suggested by the lectures will be read and discussed.

SENIOR YEAR.

Church History. 4 hours both half-years.

Professor SMYTH.

The opening course of lectures treats of the nature and sources of Ecclesiastical History, and the best methods of distributing and arranging its materials. The lectures on Doctrinal History show the beginnings and direction of each Christian doctrine, the leading developments of the Mediaeval Era, and the main lines of theological progress to the present time. The rise of the old Catholic Church, the formation of the New Testament Canon, the Ancient Creeds, Mediaeval scholasticism and Mysticism, the Theology of the Reformers, the successive modifications of Calvinism, Modern Rationalism, are some of the topics more elaborately treated. Studies in the department of Church Polity and Christian life are conducted by the use of text-books, by courses of reading, and by essays and discussions on assigned subjects. Professor Smyth will also conduct during most of the year a weekly voluntary exercise, consisting of the reading and discussion of essays by members of the class.

Homiletics. 4 hours till March 31.

Professor CHURCHILL.

Lectures on the theory and art of preaching; including the design and nature of preaching; its sources of power and of material; the structure and style of sermons; and the methods of delivery. During the year each member of the class is required to prepare and deliver at least one sermon for criticism before the Professor and the class. Models of sermons selected from the discourses of eminent preachers will be analysed and delivered by the class. Sermon clubs are formed chiefly for making and discussing plans of sermons.

Pastoral Theology. 4 hours from April 1.

Professor CHURCHILL.

Lectures on the conduct of worship, public and social; the ordinances of the church, baptism and the Lord's supper; occasional offices, marriage and the burial of the dead; pastoral care; the religious life of individuals, the visitation of the sick, the religious training of children and youth; the administration of church order and discipline. The development and use of the local church, the personal and professional character of the minister; his position in the community as a citizen; and other practical themes pertaining to the pastorate.

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